UNIVERSITY OF PENNSYLVANIA

EDUCATION OUTCOMES UNIQUE IN THE TEACHING OF ANCIENT HISTORY

HENRY G. MAEDER

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA

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Affectionately dedicated to my wife,

LYDIA HUMMEL MAEDER

Whose heroic spirit of self-sacrifice, constant encouragement and loyal devotion have been the inspiration in making this book possible.

PREFACE

The desire to alleviate the burdens of the great corps of teachers of history, by helping to bring order out of the chaos existing in the field of history, forms the basic purpose of this book. An analysis of the work will disclose that the introductory chapter sets forth the method of procedure that was followed in constructing the thesis, together with a definition of terms employed throughout the book. The next four chapters deal with a discussion and analysis of four outcomes that were selected as unique for the teaching of history, while the four appendices include indispensable materials that are supplementary to the theme under discussion.

Grateful acknowledgment of the generous allotment of time, patience and guidance in the work is due to Dr. A. Duncan Yocum, Professor of Educational Research and Practice in the University of Pennsylvania, and to Doctors Arthur J. Jones and Walter T. Woody, Professors in the Department of Education at the University of Pennsylvania for their valuable criticisms and suggestions.

A great debt of gratitude is due also to the many professors of history and education throughout the country, and especially to Dr. Edgar Dawson, Director of the History Inquiry, for their prompt response to communications sent them and for the interest manifested in the work.

To the publishers for permission to quote from their works, as well as for their prompt replies to letters of inquiry addressed to them, an expression of appreciation is due.

Grateful acknowledgment is due also to Mr. Robert Clark of the Central High School, Philadelphia, Pa., for mimeographing materials employed in the investigations conducted in the school, as well as to the members of the history department for their co-operation in promoting the investigations.

A sincere expression of appreciation is due also to Mrs. Carl Behle and Miss Marie Pagan, who assisted in the work of typewriting the manuscript, and to Dr. Wilhelmine E. Hummel for giving attention to form and construction.

April 1, 1926. HENRY G. MAEDER.

INTRODUCTION

The Assembling of History Objectives and Outcomes.

Anyone that undertakes an investigation of existing conditions in the field of history will appreciate the significance of what Professor Edgar Dawson has been pleased to call "The Confusion of Tongues" in his report as Director of the History Inquiry.[1] This confusion becomes more apparent in an attempt to assemble with some scientific inclusiveness the aims and outcomes suggested for the teaching of history. Not only are there many brands of history taught in the schools throughout the country, but utter chaos seems to prevail when it comes to a question of values, functions, aims, objectives, purposes and outcomes. Their number is legion. As many educational values appear to be suggested for history as there are writers on the subject. In short, an extensive study in the field leads to the conclusion, that the inclusive assembling of objectives and outcomes in the field of history, if not a hopeless task, will require an intensive piece of research covering a considerable period of time and involving an enormous expenditure of money. Even then, it may be questioned whether all objectives and outcomes have been assembled and whether any definite good would be accomplished, especially in the light of statements like those by Herbert Spencer and A. Bain,[2] which range all the way from attaching no value whatsoever to the study of history, to those writers who make it the most important and valuable course in the curriculum. The confusion will become more apparent if an examination is made of the aims, values, functions, objectives, purposes and outcomes which have been assembled, and which constitute Appendix I of this thesis.

To what extent these and other objectives can be realized through instruction in history can probably be determined theoret-

[1] Dawson, Edgar, "The History Inquiry," Historical Outlook, Vol. 15, No. 6, June, 1924, pp. 239-272.

[2] Keatinge, M. W., "Studies in the Teaching of History," p 12.

ically, only by listing the sum total of outcomes which can result from the teaching of history. The practical determination can come only through a difficult, if not impossible study of life situations of a large enough group of high school students and graduates, to determine the extent to which these situations are met by controlling outcomes from their experiences attributable to history. The main difficulty lies in the doubtful validity of any attempt to trace many controlling elements attributable to history to actual outcomes from its study. So many of them may possibly be due to other sources. A secondary difficulty, perhaps even greater, is the doubtful possibility of assembling enough situations from the almost unlimited range of intellectual and emotional experiences which have no observable outward expression.

It seems essential, however, that teachers of history should realize that pupils are exposed to certain stimuli, as soon as they enter and settle down in the classroom. Just as they receive certain impressions when they attend a motion picture show, listen in on the radio, or engage in any other form of activity, so they are subjected to certain impressions when they are being instructed in the subject of history. They are constantly experiencing certain sensations, undergoing certain realizations, assuming certain attitudes, forming certain habits, adopting certain motives and setting up certain standards.[3] In order to test the validity of this assumption, and also, as intimated above, to ascertain to what degree these impressions are being conveyed through the instruction in history, it was decided to put the matter to a test. Questions were prepared covering the ten fields into which the objectives were grouped. (See Appendix I.) This series of questions, which was submitted to certain groups of students in the Central High School of Philadelphia, Pa., together with the results which were obtained thereto, will be found in Appendix II of this study.

Method of Procedure.

The extent to which this study has been carried, and which has led to the conclusion mentioned in the first paragraph above, will be better understood when the following method, which was pur-

[3] Yocum, A. Duncan, "Analysis of Education as Conduct Control," pp. 8-13.

sued in developing the thesis, is examined.

First of all, guides, such as the Channing, Hart and Turner, "Guide to the Study and Teaching of American History" and the "Reader's Guide to Periodical Literature," and indexes, such as the "Cumulative Book Index," "International Index to Periodicals," "Poole's Index" and the card index system of the library of the University of Pennsylvania were consulted and lists of references pertaining to history objectives were made. Every reference that seemed to show the slightest indication of treating history objectives was listed and the author's work carefully examined.

Next, some fifty secondary school texts in history were examined, with the view of ascertaining, if possible, the aims of their authors, relative to the study and teaching of history. Later, a partial analysis of eight of the texts in Ancient History was made. The results of these investigations may be seen in Appendices I and III of this thesis.

An examination of various courses of study was next undertaken. These disclosed little by way of history objectives that had not already been mentioned in the text-books, save the Pennsylvania Course which was more specific than the others and whose objectives are clearly set forth in Appendix I.

The next step was to examine bulletins, pamphlets and syllabi issued by the government as well as by local or State school systems. Very little additional material in the nature of history objectives was found in these. They seemed more concerned with the outlining of courses or the suggesting of methods of teaching than with objectives.

It was in the magazine articles, which were next minutely examined, that the greatest number, as well as the greatest confusion, of history objectives was revealed. The nature of magazines examined, as well as the names of the various authors of the articles, together with the history objectives they suggest, will be found listed under Appendix I.

Reports of various commissions both sectional and national, from the earliest down to that working under Director Edgar Dawson on the history inquiry, were next investigated and their observations noted.

Monographs of such scientific historians as Barnes, Bourne, Croce, Hinsdale, Johnson and Tryon were studied and the results of their investigations noted.

General works, both historical and educational were then searched, in an effort to discover any other author who might throw additional light on the situation. Their objectives were listed and their criticisms taken down, as were those of the writers mentioned in the two preceding paragraphs, in Appendix I.

Tests that had been made were next examined. These revealed no additional objectives, and since no tests were discovered that had been made to determine the *outcomes* in history, the advisability of sending out questionnaires to high school teachers of history, for the purpose of securing their suggestions as to what they regarded constituted the aims and outcomes of history in secondary schools, was next considered, but abandoned for the following reasons:

First, because of the confusion that prevails everywhere in the teaching of history as disclosed by Director Dawson's report in the history inquiry.[4] Diversities exist, not only as to the place of a particular kind of history (it being offered in every semester of every grade through the various high schools of the country in half-hour, three-quarter-hour, one-hour, one-and-a-half-hour periods, from one to five times per week over a half-year, one-year, one-and-a-half-year or two-year course) in the curriculum, but as to the type of history that is being taught. In other words, "Ancient History" in one school may include a survey of the history of *all* ancient peoples, while in another, it may be confined to a study of the Greeks or of the Romans, or of both Greeks and Romans. In one school, the course may begin with the "creation" of the world and end with the "fall" of Rome, while in others, it may begin with the founding of Greece or of Rome, or of both Greece and Rome, and end with the coronation of Charlemagne, the discovery of the "New World," the "fall" of Constantinople, the Crusades, etc., until there is little wonder that when the Committee on the History Inquiry referred to above, undertook to experiment with tests, the Director was forced to admit that, "The whole enterprise, because of its indefinite character, would tend to

[4] Dawson, Op. cit., p. 255.

drive frantic one who is accustomed to scientific exactness."[5] Naturally, under such conditions, it is perfectly obvious that to secure consistent and scientific returns in answer to questionnaires planned to assemble all education outcomes is practically impossible.

In the second place, the incomplete number of answers that might be obtained to questionnaires sent out caused the abandonment of the project. Whatever may be the reason for the refusal on the part of a great number of teachers to answer questionnaires that are submitted to them, it is a fact that such refusal makes the adequate inclusiveness of assembling history objectives a hopeless task. In this connection, the difficulties encountered by the commission on the history inquiry, together with similar experiences of investigators in the same and in other fields, were sufficient to show the futility of the undertaking.[6]

The third reason for deciding against the questionnaire method was the unreliability of the replies that would be received. Apart from the fact that many teachers are not trained to teach history, or are obliged to teach it because they hold a blanket certificate, or their contract stipulates it among other branches, there are many, in fact a large percentage, who are unqualified to pass judgment upon it. Whether the unreliability of teachers in answering questionnaires is attributable to indolence, indifference, lack of definiteness, carelessness, amateur opinion, snap judgment, bewilderment, boredom, hypocrisy, exaggeration or any number of other reasons that might be cited, need be given but passing mention. The fact that Director Dawson felt constrained to confess concerning his report that, "The meticulous student will find discrepancies, and if he had seen the returns he would doubtless have found the basis for many more"[7]; and, that, of the total number of 2,404 schools replying to his questionnaire, "Many of the replies gave no figures . . .

[5] Ibid, p. 260. In this connection, an illustration of conditions as described above may be found in an article entitled "History and other Social Studies in Junior and Senior High Schools" appearing in the March, 1926, (Vol. XVII, No. 3) issue of the Historical Outlook, by Francis Morehouse, University of Minnesota, p. 112.

[6] To cite a single instance—In 1921, Professors W. S. Monroe and I. O. Foster in collecting information concerning the social studies in the North Central States, received replies from 475 schools out of 1273 who held membership in the North Central Association of Colleges and Secondary Schools. See Dawson, Op. Cit., p 256.

[7] Ibid, p. 254.

and many that did give them were so carelessly made out that they were manifestly not reliable"[8]; (only 504 made them out carefully enough to be selected) warrants the conclusion that, if in even so extensive a piece of painstaking research as that conducted by Director Dawson, the reader must be cautioned to take the tabulations "with a little salt"[9], what might be expected by way of accuracy, adequacy or scientific exactness in any individual effort that might have been put forth, to secure desired data with regard to history objectives or outcomes? Add to these considerations the obstacles already indicated on pages vii and x of this thesis, and it should be readily apparent why this method was abandoned and the more convincing one adopted of confining this investigation to the possible *unique* contributions of the teaching of ancient history to the control of individual and group conduct, unique contributions which have high obvious range and recurrence of usefulness, whether or not there are others not unique, equally or more highly contributory.

Definitions.

In order to discuss this contribution, it is essential to define certain terms that will be used. All of the scientific terms of which those employed throughout this thesis are a part, have been fully defined by Doctor A. Duncan Yocum, Professor of Educational Research and Practice at the University of Pennsylvania, in his "Analysis of Education as Conduct Control," or, may be found in outline form in a thesis recently submitted to the University.[10] Those which seem to require special emphasis for this study, appear below:

"Education outcomes" are those forms or elements of conduct control which result from knowledge or experience which is retained. They differ from objectives, in that while objectives are the things (i.e., subject-matter, knowledge or experience) that are external to the subject; the "outcomes" are the control forms or elements which things (i.e., subject-matter, knowledge or experience) when retained, suggest strongly enough to control individual or group

[8] Ibid, p. 254.
[9] Ibid, p. 253.
[10] Rohrbach, Q. A. W., "Non-Athletic Student Activities in Secondary Schools," Westbrook, Phila., 1925, pp. 11-19.

behavior and conduct. "Objectives" are what the word connotes—objective, that is, outside the individual; while outcomes are subjective, and control the conduct of the individual. It is by means of the "outcomes" that education objectives are realized and not through the objectives themselves. The elements or forms of control by means of which knowledge or experience is retained are: "Impression control," "Vocabulary Control," "Variation Control," "Habit or System Control" and "Transfer Control," all of which are clearly defined in the analysis referred to above.

"Unique" history outcomes, insofar as they are used in this study, are those outcomes which are solely contributed by history in one or more of the following types of uniqueness:

1. Outcomes wholly historic, such as the ability to locate things in historic periods and sequences, the historic attitude of mind, or an undertsanding of historic cause and effect. (For a more detailed discussion of this type of outcome see Chapters I and III.)

2. Unique interpretiveness—the interpretation possible only through history's giving them in their true historic setting, of facts and ideas which may not in themselves be controlling outcomes at all, or if controlling outcomes, can be developed elsewhere. For example, the explanation of the term "Julian calendar," or the meaning history gives to "democratic government," beyond the understanding and other control elements involved in its resulting from a study of civics.

The vocabulary which is contributed by history is best *interpreted* by history. This is a phase of *real* uniqueness. It does not lie in the modern word, fact or idea, but in the interpretation of it, through putting it into a true historical setting. This outcome can result only from history, and, in contrast with other subjects, it is actually acquired in the interpreting of it. History can put modern words, facts and ideas in association with what explains them and often relates them to each other. Historic peoples *gave* the vocabulary. This in itself is unique. Putting the vocabulary in the setting which gives the only *adequate* interpretation of many words, facts, or ideas is further indicative of uniqueness. Other subjects may embody historic materials without making any attempt at interpreting them. Thus—literature, which is probably more closely

related to history than any other academic subject, may use the words contributed by historic peoples either in modern setting, in masterpieces which have been handed down, or as a part of the setting for a "historical" play or novel. But the characteristics of a historical period *as gained through history* are necessary to explain the old words when used in a *modern* setting, and the words used as part of a *historic* setting *are* history—though history (and therefore interpretation) limited by the history which is included in the setting. It is the peculiar function of history to interpret occurrences in relationship to time, location, etc. Literature might afford a very vivid description of the use of "liquid fire" in the last world war. It is within the unique province of history, to demonstrate that this method of warfare has a historical antecedent in a like device that was employed by the Greeks in naval warfare.[11]

3. Unique earliness of outcomes—the fact that, certain things which later may come through general reading or social intercourse, are sure to result *early* from the study of history. This is peculiarly true of the names of countries, heroes, gods and goddesses—and indeed of the vocabulary of history in general. "Hercules" first may be heard of as a kind of gun-powder and "Corinthian pillars" in connection with a modern building, but the great sum-totals of such words will, if ancient history is taught, come earliest in the vocabulary of most individuals through its study. (For additional materials illustrative of this point see Chapter II.)

While much of the vocabulary of history and even knowledge of celebrities and events may result from the teaching of other subjects, or from experiences outside the schools, a historic vocabulary can be made to result *earlier* from history. Since history, as a subject, forms one of the "cores" in elementary, as well as in high school curricula, it is obvious that a historical vocabulary is early acquired and increasingly developed from the first grade on through the elementary and secondary school grades.

4. Unique corrective responsibility—the necessity for the prevention or immediate correction of wrong attitudes or other impressions which may be gained elsewhere than through history, but which

[11] Webster, Hutton. "Early European History" Part II—Medieval and Early Modern Times," (D. C. Heath & Co., 1917), p. 377.

will probably be gained through history if corrective instruction does not anticipate them or accompany them. For example, a controlling admiration for imperialism formed through impressive study of the personality and achievements of Alexander and Caesar.

History as a school subject bears a unique responsibility for correcting wrong attitudes and false generalizations certain to arise in the minds of individual readers of it. That is, the history teaching which tells individuals of world events and historic characters, has, through so doing, *unique responsibility* for seeing that they are correctly thought about and usefully felt. Historical words, facts and ideas, through their very humanness, no matter how unemotionally they may be presented, leave an emotional effect behind. Prejudices and wrong attitudes, as well as impressions that are good and right, are bound to result, which gives history a unique responsibility to counteract them when wrong and to strengthen them when right. Thus—if a harmful feeling of admiration for Julius Caesar or Alexander the Great is created by history, as a result of instruction being centred upon their imperialism as over against their indomitableness, history alone can be held accountable for creating it, and history alone can counteract such wrong impressions by submitting a better interpretation.

5. Unique adequacy or economy of outcome—in the case of outcomes possible of development elsewhere but either more impressively or more repeatedly resulting from history, or possible of being developed by it more economically as regards time and energy of pupils or teachers. If, for example, pupils are practiced in judging the strength or weakness of each historical character by his self-expression and self-sacrifice, admiration for those who display strength and disapproval of those who lack it will be more certainly and regularly developed than elsewhere, just as practice in checking up results is more surely developed in mathematics than in any other subject. Thus—the habit of exhaustive assembling of data may be more economically learned through history, because there is usually less data available to pupils and less time is necessary to dig it out in specified texts, than is the case, say with natural science.

All of these educational contributions of history are outcomes—interpretation is an outcome, counteracting of wrong attitudes or the

centering of strong feelings upon the right idea is an outcome, emphasizing the earlier development of vocabulary is an outcome, and the more adequate development of anything is an outcome. Among all of these, the *unique* outcome which has the greatest range and recurrence and is common to all the others, is the interpretation and explanation of modern words, facts and ideas, through locating them in their historic setting. To assure such explanation and interpretation, the historic peoples, relationships, issues, movements and developments and events in which the modern thing is located MUST BE INCLUSIVELY SUGGESTIVE of what is necessary to interpretation. The problem, then, is twofold: (1) the determination of the historical associations, which, if they are suggested by the historical locations, will be *inclusively* interpretive of modern things located in them; and (2) an adequate method of giving highest probability of such inclusiveness of suggestiveness for a historical period to the learner. Determination of associations for a historical period, which will explain and interpret the greatest number of things modern, can be brought about only by adequate measurement of the relative range and recurrence of association for a historical period in modern experience.

An adequate method of determining the characteristics of a historical period, which gives the highest probability of inclusiveness of suggestiveness for it, might involve (1) the use of questionnaires, which would require teachers to answer what, according to their judgment, constituted the aims and outcomes of history instruction; (2) the situationist approach, which would involve the counting of the greatest number of recurring situations and the tabulation thereof; (3) obvious range and recurrence. Since the questionnaire method and the situationist approach have been abandoned for reasons explained above, there is but one method left for the present study, and that is, to fall back upon obvious range and recurrence.

Hence, the next terms that require definition are: *"obvious range"* and *"obvious recurrence."* The dictionary defines "obvious" as that which is "plain; open; evident; easily discovered, seen or understood; readily perceived by the eye or intellect." The etymological meaning of the word, which is a Latin derivative is, "in the way." Therefore, "obvious" may be taken to mean that which is

so clearly and objectively "in the way" that it cannot be mistaken or misunderstood. It is that which is so palpably and objectively apparent that it becomes unnecessary to count situations, make statistical tables or use any other means of establishing the reality of its existence or of proving its validity or authenticity for anyone who is well informed and intelligent.

"Range" is the extent; space; reach; compass or degree to which a thing is educationally useful. Range suggests the many-sidedness of relative educational worth. Hence it serves not only as the chief measure of *general* educational usefulness, but as a measure of the usefulness of an outcome in a varied number of specific ways. "Obvious range," therefore, would be the clearly or readily understood extent to which a thing is educationally useful.

"Recurrence" is that which occurs frequently at stated intervals or according to some regular rule. According to Doctor Yocum, it is "the frequency with which anything continues to recur in an association which makes it educationally useful, or of anything which is so frequently recurring that it ought to be given educationally useful suggestiveness."[12] "Obvious recurrence," then, would be that which is clearly understood because of its happening again and again.

"Obvious range and recurrence" is contrasted with a so-called "objective" judgment, which often represents a consensus of subjective individual opinions, or with the counting of actual occurrences in situations.

"Characteristics" are the things which, because of their obvious range and recurrence in essential connection with anything, come to stand for the thing itself. In the case of historic periods, in which modern words, facts and ideas are located in order to be understood and interpreted, these essential characteristics become the associations which have the greatest range and recurrence in interpreting them. In their most general form, the characteristics having obvious range and recurrence for this purpose, and common to all periods are: people, relationships, issues, movements and developments, and events. The word "people" not only has a range that is worldwide in its extent, since it embraces individuals (e. g., "Celebrities") as well as

[12] Yocum, A. D., Op. Cit. pp. 100-101.

groups (e. g., linguistic—i. e., Hamitic, Semitic and Aryan or Indo-European peoples, and racial—i. e., Negro or black, Mongolian or yellow, Indian or red and Caucasian or white races), but it also has a recurrence that is so objectively apparent, that historical explanation of things modern located in any period, without having all the peculiar qualities and activities associated with its people or peoples, is hardly thinkable. What is true of "people" is equally true of their "relationships," the "issues" in which they become involved, the "movements" in which they participate or the "developments" that take place as a result of their activity, and the "events" which transpire as a result of their initiative. The pupil that at present is bored by the dull, drab, and dry matter-of-fact history, will not only have his curiosity piqued and his interest in history aroused, if through the instruction process he is shown the value of interpreting recurring modern facts and ideas in terms of the "characteristics" outlined above, and which are more fully treated in Chapter I of this thesis, but will be more willing, because of their obvious range and recurrence, to accept and memorize these "characteristics" as being of greater worth and usefulness, than the currently-stereotyped and loosely-organized presentation of seemingly endless historic data. Furthermore, when he is shown that these "characteristics," namely, people, relationships, issues, movements and developments, and events are common to all historic periods, and that once memorized they become applicable, because of their great range and recurrence, to all historic periods, he will not only be willing, but anxious, because of the definiteness and usefulness of their suggestiveness, to memorize the "suggesters" and "sub-suggesters" that will be involved in this process. Through obvious range and recurrence, then, of the sort just discussed, the scientific determinant for "characteristics" is given, because it serves to explain modern ideas and things.

The distinguishing method by which maximum inclusiveness of suggestiveness is insured, has been experimentally worked out through a long chain of researches in Doctor Yocum's seminaries in some forty or fifty unpublished experiments. It has been conclusively shown, that the memorizing in association with a general idea or a location having numerous associations of words or phrases, which can in a sum total include all types or phases of useful sugges-

tiveness through practice in their use, can result in this inclusive recall. The essential characteristics of these suggesters have been found to be:

1. General, inclusive and varying suggestiveness.
2. Retainability.

a. Limited number of suggesters made inclusive enough, if necessary, through the use of sub-suggesters under each.

b. Retainable form through association of the suggesters with familiar sequences, or the grouping them through some similarity.

c. Cumulative memorizing and review.

3. Suggestive form—insured where suggesters, in order to be retained, must be put in too brief form to be suggestive enough—by memorizing certain easily retainable *key-words* and associating with each a *completing statement,* which will insure adequate suggestiveness for the *key-word.*

4. Practice in their use.

1. Taking up the first of these, it will be shown that the suggesters and sub-suggesters used in connection with this study are general, inclusive and varying in their suggestiveness.

(a) General. The suggesters, together with their sub-suggesters, used in this thesis, namely, the first suggester CHARACTERISTICS, with its sub-suggesters, people, relationships, issues, movements and developments, and events; the second suggester CELEBRITIES, with its sub-suggesters, attainers, co-operators and example; the third suggester CHANGES, with its sub-suggesters, changes in or through "Prime Characteristics," that is, in or through people, relationships, issues, movements and developments, and events; and the fourth suggester CONTRIBUTIONS, with its sub-suggesters (a) contributions through lasting and useful changes in prime characteristics as indicated by the key-word *p-r-i-m-e,* (b) through contributions brought about by celebrities as indicated by the key-word *c-d-e-l-w-e-i-s-s,* and (c) contributions through changes which constituted steps in continuing movements and developments—movements still further suggesting the driving forces indicated by the key-word *d-r-i-v-e-s,* as hereinafter treated in this thesis, are general enough to

include all phases of history. Under the above-named suggesters everything of human interest or that involves human action may be treated. They are general enough in their suggestiveness to admit everything and omit nothing.

(b) Furthermore, as has already been intimated above, and as has been shown in the case of the sub-suggester "people" under the first suggester CHARACTERISTICS on pages xvii and xviii above, these suggesters are inclusive as well as general. Their range is so wide in its scope, as to make it possible to include *all* characteristics, celebrities, changes and contributions that may exist. Because of their general character, they may be made as inclusive as may be desired.

(c) As for variety—their general and inclusive character leaves a wide enough margin to admit of an almost unlimited array of historic data, if this be desired, called to mind by the same general suggesters *but different and varied for each period.* More than this, their suggestiveness is sufficiently elastic to make possible the addition of any desired variety of details.

2. Retainability.

(a) The monotony and drudgery that is so irritating to the pupil chafing under current historic instruction, is overcome under this system, by the limited number of suggesters which he will be obliged to memorize, in order to retain worthwhile historic information in his memory. An examination of the suggesters that are treated in this thesis, will reveal the fact that there are but four (4) *main* suggesters recommended for memorization, which will make their retention in the minds of the scholars a very simple matter. If necessary, this limited number of suggesters may be made inclusive enough through the use of sub-suggesters under each. In Chapter I it will be found that there are eight (8) sub-suggesters, and twenty-nine (29) sub sub-suggesters introduced under the above-mentioned four main suggesters, making a grand-total of forty-one (41) suggesters and sub-suggesters, by no means an impossible or burdensome list for any pupil to memorize, especially when the question of their form, which shall be next discussed, is taken into consideration.

(b) Suggesters are made retainable through their form. This

may be accomplished through the association of the suggesters with familiar sequences, or grouping them through some similarity. The association of suggesters with familiar sequences, may be realized through alliteration, as for instance the four "C's" in **C**haracteristics, **C**elebrities, **C**hanges and **C**ontributions, or through some mnemonic device such as is employed in the words "PRIME," "DRIVES," "ACE" and "EDELWEISS," which makes their memorization a relatively simple process. Or, suggesters may be retained by grouping them through some similarity. Thus, the word *"P-r-i-m-e"* is similar to the word "primary" and like it, signifies that which is first in rank of importance. Hence, "Prime" characteristics suggests those Characteristics which are of the greatest significance in the study of history, and, at the same time, it aids in the retention of the main suggester CHARACTERISTICS, since that which is of first or "Prime" importance in a historic period, is that which is "Characteristic" of the period. Attention should be called to the fact that an altogether different "key-word" or set of suggesters might be used for presenting the same ideas. For instance, the word "Chief" or "Principal" might be used in conjunction with "characteristics" making it "Chief characteristics" or "Principal characteristics." But "Prime" has an important advantage that these others lack. Since it must itself be recalled in association with "Characteristics," and it is those *first* in importance or of *prime* importance that should be used as "suggesters," *prime* is naturally thought of where the most *rangeful* and *recurring characteristics* are sought. After all, scientific experiment could determine which "key-words" and sets of suggesters would prove most useful from the standpoint of economy in educational practice. The main fact is to see the superiority of the "suggester" method in the teaching of history, over the other methods that are now in vogue.

"D-r-i-v-e-s," noted above, another key-word for a sub-suggester, is usually associated with that which is urged or impelled forward. Therefore, the word "Drives," as employed under M—movements in "Prime," suggests those forces which, urging or impelling human beings and events, constitute "Movements." This similarity helps to retain the word "Movements."

The word *"A-C-E"* which gained transcendent popularity dur-

ing the last world war, is generally associated with one who has reached the pinnacle of achievement or renown—one who has accomplished something extraordinary, and, as a result, has attracted toward him the attention of a large number of people (nationally or internationally or both). Hence the word *"A-C-E"* under CELEBRITIES" which serves to recall A—Attainers, C—Co-Operators and E—Example is itself readily suggested by "celebrities" regarded as those who have reached the summit of human fame.

The word *E-D-E-L-W-E-I-S-S"* when translated, signifies "noble-white," and calls to mind the beautiful white flower, to attain which, the Alpine mountain-climber must undergo hardships, endure suffering and struggle to scale to dizzy heights. Hence the word "Edelweiss" forms a very admirable sub-suggester for "A—Attainers" under the word *"A-C-E,"* since it not only aids in retaining the various types of "Attainers" through its individual letters in sequence, "E—explorers, D—discoverers, E—employers, L—leaders, W—writers, E—educators, I—inventors, S—scientists, S—statesmen," who, together constitute an inclusive enough set of suggesters for the "Celebrities" in any period, but denoting the struggles co-incidental with becoming an "Ace," is naturally recalled by it. It will be observed that all of these suggesters as employed throughout this study have high mnemonic value and aid each other. Thus—the words "Prime," "Drives," "Ace" and "Edelweiss" are themselves readily retainable because of their own suggestiveness, and, in each case, help to retain the suggester which suggested them.

(c) Finally, suggesters can be made retainable through cumulative memorizing and review. Where the suggesters are few in number, as indicated above, it should prove a relatively simple task to cause scholars to memorize them. Where the suggesters, as is the case above, are attractive because of their form, they should be acquired with great facility. However, whether attractive or unattractive, where suggesters are used, they should be memorized and constantly and continually reviewed, until they are definitely fixed in the minds of the pupils. Furthermore, once pupils realize that the suggesters recommended for the study of Ancient History are common to all periods of history and may be utilized in their various history courses, they will sense the value of memorizing once for all,

suggesters that will be useful for all their history courses.

3. In the third place, the suggestive form can be insured where the suggesters, in order to be retained, must be put in too brief form to be suggestive enough—by memorizing certain easily retainable *key-words,* and associating with each a *completing statement,* which will insure adequate suggestiveness for the *key-word.* Thus—the word *"people,"* which forms the "P" in the key-word *"P-r-i-m-e,"* might have associated with it a completing statement such as the following: *Their* feelings (realizations, sensings, attitudes, motives and standards) as explaining relationships, issues, movements and events, and as changed by *them;* and *our* feelings toward them or concerning things in general, as partly determined by *theirs.* Such a completing statement would insure adequately the suggestiveness of the word "People" which constitutes the first letter of the key-word *"P-r-i-m-e."*

4. Lastly, practice in their use will have to be cultivated and assiduously adhered to, if the method of employing suggesters is to be made effective. Mere memorization of words, be they ever so attractive because of their alliteration, euphony or onomatopoeia, or for any other reason, save as suggesters in the manner outlined above, will be a useless if not a silly exercise. But to employ them as words that are supremely and inclusively suggestive of those things, which because of their range and recurrence constitute the historic information most useful to the individual, and to continue to practice using them, will not only prove a most wholesome mental training, but will serve to stimulate still further the suggestiveness of historic words, facts, ideas and locations.

The application of suggesters to various historical fields has already been successfully made by Mr. Jacob Fisher[13] and Miss Laura Barth.[13] At the present time, Miss Harriet Link is undertaking to apply to a particular field, the suggesters that have been described above.[14]

It has been claimed that history can be made to do almost anything that is desired. Johnson says: "History alone can be proved

[13] Unpublished experiments carried on in Dr. Yocum's seminary in Education research.

[14] A prospective thesis in course of preparation under Dr. Yocum's direction.

almost equal to the task of regenerating the world.[15] This regeneration, however, can hardly be brought about by positing a single aim for history. In fact, only one writer was found who advocated a single aim.[16] On the other hand, no teacher could be expected to secure 290 objectives such as are assembled in Appendix I, even though they were the most desirable. Probably it was some realization such as this which led Johnson to say:

> Some education critics are sufficiently aware that distinctive aims have not been formulated: they do not appear to see that, for history as they usually conceive it, no such aims can be formulated. A subject that is called upon so generally to be different things for different purposes, now a truthful record and explanation of past conditions and events, now purely imaginative literature, now applied sociology, now practical ethics, can hardly be expected to have distinctive, or even consistent controlling aims. Even such aims as may properly claim to be peculiar to history—a certain kind of discipline for judgment, an understanding of the nature and value of historical evidence, a taste for historical reading—naturally lose much of their force when thus proclaimed merely as features of a shifting program that may take account of them one moment and eliminate them the next.[17]

And yet, it seems that some sort of selection will have to be made, if conduct is to be effectively controlled through the teaching of the subject. How this is to be brought about is an exceedingly perplexing question. Even if the selection could be made on the basis of choosing those objectives that remained unrealized, after a comparison with the outcomes that have been secured through the study and teaching of the subject had been made, by some scheme such as is outlined in Appendix II of this study, it would be discovered that the objectives that remained unrealized, might not at all be regarded as sufficiently essential or useful to be adopted as *the controlling* aims that should be secured. Furthermore, if the unrealized objectives in the Central High School investigation listed in Appendix II are closely examined, it will be discovered that, in many instances, it is exceedingly difficult to determine what their author had in mind

[15] Johnson, Henry, "Teaching of History in Elementary and Secondary Schools," New York. (Macmillan Co., 1915, p. 55).

[16] Jackson, L. F., "A Single Aim in History Teaching," Hist. Teach. Mag., V, October, 1914, 245-48.

[17] Johnson, Op. Cit., p. 64.

when he expressed them as objectives to be sought through history. This is what makes both the selection of objectives, as well as a comparison with them of the outcomes secured, almost impossible. In addition to that, the objectives themselves may be challenged, or subject to revision, or unattainable, or objected to for many other reasons, depending upon the nature of the schools, the needs of the scholars, the teaching corps and many other things that might enter into the situation.

A further difficulty is encountered when it is discovered that a probably highly desirable objective, and one which might be construed as a single objective, has been variously defined by different writers. Notice, for instance, the various ways in which one of these objectives was expressed by a group of writers:

To cultivate the understanding of the pupil.
To develop the intellect of the pupil.
To inspire the mind of the pupil.
To arouse the intelligence of the pupil.
To stimulate the mentality of the pupil.
To enrich the mentality of the pupil.
To aid the mentality of the pupil.
To assist the mentality of the pupil.
To enlarge the mentality of the pupil.
To train the mentality of the pupil.
To broaden the mentality of the pupil.
To quicken the mentality of the pupil.

This vagueness, true of one objective, is true of many or all of the others. It seems highly essential, therefore, that if any selection of objectives is made, it should be done by a Committee of Experts, who would inclusively assemble all possible objectives suggested for history, as well as all possible outcomes, and then base their selection of the *big* outcomes that should be emphasized through history upon their relative range and recurrence, and in certain cases probably upon their relative sensational or emotional appeal.

In view of this apparent confusion, the lack of definiteness, the vague and almost unlimited inclusiveness in history education objectives that obtains everywhere in the field of history, and the consequent variation in the teaching of the subject resulting therefrom, coupled with the fact that the assembling of the 290 objectives listed

under Appendix I demonstrates the futility of any one individual carrying the investigation further, for the reasons designated in the introductory paragraphs of this thesis and under Appendix I, it was decided, as has already been stated above, to assume outcomes that are obviously unique, to analyze them, and, by attempting at least a partial analysis of materials included in typical text-books which appear to contribute to them, prepare the way for an experimental determination of the extent to which such contributions are being made or can be made. The field of Ancient History has been selected for this analysis on the assumption that the outcomes which are obviously unique for it, are also unique for any type of history that is being taught. The general formulation of outcomes unique for history in general have been adopted from the unpublished analysis of Dr. Yocum's unique history outcomes as follows:

> Outcome No. 1—The ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong, and so associating them with characteristics of such lands and periods, memorized as most suggestive for modern facts and ideas.
>
> Outcome No. 2.—A rangeful and recurring vocabulary which, though not unique as an actual outcome, was originally contributed by historic peoples, is gained earlier by most individuals through a study of them, and is interpreted by the characteristics, celebrities, changes and contributions of the historic periods in which modern words are located. That is—history here has a dual uniqueness—earliness of outcomes and unique interpretiveness.
>
> Outcome No. 3—Incidental impressions gained from history which can cumulatively re-enforce useful or essential modern attitudes and standards, that can be taught without them, but which become a unique history contribution from the fact that controlling impressions are certain to be gained from the study of history, which if wrong must be counteracted, and, if right, strengthened. Here the uniqueness is unique corrective responsibility.
>
> Outcome No. 4—The habits and other control elements involved in the adequate consultation of historical authorities.

It is not claimed that these are the most rangeful and recurring outcomes from history teaching controlling for life situations—though quite probably they are, but their obvious range and recurrence is high enough to justify the attempt to make them controlling.

In the succeeding pages, an analysis of these fundamental outcomes tentatively assumed will be made, and a specification of the material in Ancient History which obviously contributes to the outcomes, undertaken. It is this specification of material which constitutes the original contribution of this thesis.

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EDUCATION OUTCOMES UNIQUE IN THE TEACHING OF ANCIENT HISTORY

CHAPTER I.

OUTCOME No. 1—*The ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong, and so associating them with characteristics of such lands and periods, memorized as most suggestive for modern facts and ideas.*

If the opinions of historians, writers and prominent educators (such as have been discussed in Appendix I) and the attitudes of pupils, (a random sampling of which appears in Appendix II) may be taken as a criterion, the consideration of this outcome puts the traditional method of presenting the subject of history on the defensive. The mere mastery of facts and details and the memorization of names, locations, and sequences of locations whether dates, periods, countries, regions, events or movements, etc., are not only a source of annoyance to pupils, but have been dubbed by prominent educators the "cold storage" process or the "lock-step" method in historic education. Little, if any value, is said to accrue to a student who is exposed to the conventional type of history instruction. Furthermore, an examination of eight standard text-books in Ancient History, (See Appendix III), reveals the fact that text-book makers (judging from the number of pages that are devoted to a particular piece of historic information) differ as to the emphasis that should be placed upon certain historical materials. This, of course, may be due to many justified causes such as conforming to requirements of publishing houses, endeavoring to meet the requirements of college entrance examiners, the desire to intensify the history of certain peoples or periods, the effort to condense historic

materials so as to reduce the number of pages of a text to a minimum in order to make it more attractive for the student, the personal interest of the author in "riding a hobby," etc. These facts, however, no matter how justifiable, are probably seldom, if ever, taken into account by teacher and pupil who are obliged to use the textbooks. To them, the text appears glutted with an interminable array of meaningless names, dates, battles, events, etc., until they become the very bane of a pupil's existence and the teacher heaves a sigh of despair, as, conscious of the cluttered condition of the history course he is endeavoring to teach, he attempts to lead his pupils out of the wilderness of historic detail. To appreciate, in part, at least, the significance of this assertion, one should examine the list of names only, appearing in three school texts in Ancient History in Appendix III, pages 172-184. It is as a result of this apparent confusion that the outcomes suggested as unique for history in Dr. Yocum's history analysis aforementioned have been adopted, and will form the basis of this study.

The first, and probably the primary education outcome of the study of history, should be to give each pupil the ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong, and so associating them with characteristics of such lands and periods memorized as most suggestive for modern facts and ideas.

So far as the matter of memorizing names, dates, periods, countries, regions, events, movements, etc., is concerned, such memorization should be limited in degree of exactness by the extent to which increasing exactness of location carries with it for the ordinary individual a marked multiplication of such currently suggestive associations. Locating an event in the Peloponnesian War or in Pergamum, gives the individual who is not a specialist, few, if any associations that would not be given him by more generally locating it in Ancient Greece or between certain periods, as for instance, "between the first Olympiad and the Persian Wars." The memorizing of particular locations in Ancient History together with carefully selected characteristics, might have an added suggestiveness of their own, explanatory of modern facts and ideas beyond that of ancient peoples in general. Thus, in the case of the Greeks: The Greece of Homer

and of the early philosophers can be made to suggest certain characteristics, celebrities, changes, and contributions of the Greeks of that time. It might recall the habits of the people, their relationships, issues that arose, movements and developments which took place and events that transpired. Or, the Greece of Homer and of the early philosophers might suggest the names of such early philosophers as Thales, Anaximines, Heraclitus, and Pythagoras. Or, this period of Greek history might suggest certain changes that were brought about, either by the writings of Homer or by the ideas promulgated by the philosophers. Or the period might suggest the lasting contributions made by the writings of Homer or these early philosophers. On the other hand, the period might suggest analogies between Homeric life and modern modes of living, or between Greek philosophical ideas and the modern philosophies, such as a comparison of Greek speculation pertaining to the production of the universe from one primitive substance, with the modern contention pertaining to evolution.

Much, of course, depends upon the retained knowledge and experience of the pupil, as to what associations he will make between the characteristics, celebrities, changes and contributions of ancient lands and peoples and that of modern times. Thus Athens may recall to his mind a host of things or merely the fact that it contributed to art and architecture of the present day. The word Sparta may recall characteristics, celebrities, changes and contributions made by that city or it may merely suggest the rigor of military discipline for which they were renowned and which was imitated by the Germans. The Persian Wars, of about 500 B.C., might suggest the name of celebrities who fought in the wars such as Miltiades, Themistocles, Leonidas, Phidippides, Mardonius, Xerxes, etc., or it might suggest a comparison between the Greek spirit of liberty with that of the early colonists of the United States or the spirit of independence as it swept through Europe and South America. The "Golden Age" of Pericles might recall an era of prosperity analogous to that existing at present in the United States, or it might suggest a comparison of the struggle for democracy with modern movements toward democracy, etc. The Empire of Alexander might suggest an analogy between the ambitions of Alexander and those of

Napoleon I, or a comparison between ancient world wars and the late world war. The ideal Greek states of Plato and Aristotle are apt to suggest similar attempts to create model states as suggested by Thomas More's "Utopia" or John Locke's "Fundamental Constitution" drawn up for the Carolina Colony.

Greece as a Roman province might suggest the Greece of Paul and the early Christians—in fact the whole civilized world welded into an organic whole, administered from Rome as its center; or, it might suggest Palestine as a Roman province with the Jews and Christians free to settle in all parts of the Graeco-Roman world; Jewish synagogues planted in large cities affording opportunity for disseminating the Christian doctrine; the extension of Roman citizenship throughout all provinces making it possible for preachers like Paul to demand certain rights; the construction of excellent roads promoting the movement of Christianity; the establishment of peace throughout the Roman dominions and the creation of adequate police and military protection facilitating missionary activity; and the extension of the use of the Greek language making it possible to introduce the new religion everywhere without the necessity of learning strange languages. Greece as the Eastern Empire for the thousand years from 476 to 1453 A.D. might suggest the Greece which influenced Europe through the Crusades and the early Renaissance, by imposing Greek civilization upon the West, thus causing the breakdown of feudalism and the revival of learning. In short, if the experiments already referred to are verified by further research, the characteristics, celebrities, changes and contributions of ancient peoples, as of any peoples, should probably be memorized with them, as the suggesters which are obviously most suggestive for modern facts and ideas.

Therefore, in order to give the pupil the ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong, and to associate them with the characteristics of such lands and periods, it is recommended that the following general suggesters, together with their "sub-suggesters" appearing under the first outcome suggested in Dr. Yocum's history analysis, be surely memorized and continually reviewed, namely, CHARACTERISTICS, CELEBRITIES, CHANGES and

CONTRIBUTIONS.

I. PRIME CHARACTERISTICS—

For the *prime* characteristics which follow, commonly suggestive for all historic periods, it is hoped that *p-r-i-m-e* forms a most helpful key-word, P—*people,* R—*relationships,* I—*issues,* M—*movements* and *developments* and E—*events.* Experiments indicate that if this word "prime" is memorized as a "key-word" suggestive of the characteristics of a historic period, that it will recall facts in the past of high importance, which will interpret facts and ideas. In the succeeding pages, an attempt will be made to apply this principle, in brief, to ancient history.

P—PEOPLE—

In taking up the study of any history text for secondary schools, it will be found that it has to deal primarily with people. Without them, history would be devoid of sense or interest. If the word "people" is to suggest in turn other words that will recall different kinds of people, both as individuals and as groups, it must have memorized and continually used as its sub-suggesters, *individuals* and *groups,* and each of the two must further suggest—1. Appearance and dress; 2. Feeling *of* the people and *toward* them; 3. Dwellings and doings both *by* them and *to* them, and 4. Utensils, materials and products.

1. Appearance and Dress—

It should be perfectly obvious that whatever brand of history is being taught, its study will become infinitely more attractive to high-school students if they are made acquainted with the appearance and dress of the people whom they study. The smooth-shaven Egyptian or Roman, for instance, afford a striking contrast to the long-bearded Babylonian or Hebrew. The conical head-dress of the Assyrian forms an interesting contrast to the turban-like headgear of the Jewish high-priest or the fez worn by the Persian. The richly embroidered garments of the Oriental present an interesting contrast to the simplicity of costume worn by either Greek or Roman, while the garments worn by the different classes of one nationality —such as farmers, soldiers, priests, statesmen, etc., present at once differences in caste as well as in race. It should be perfectly obvious

that by comparing the appearance and costumes of the various peoples that are studied differences in groups and individuals will become immediately apparent.

2. Feeling *of* the People and *toward* Them.

The feelings of the people may be largely, if not entirely ascertained through thinking of them in connection with the sub-suggester "Drives," representing the "driving forces" under "M—movements" in the key-word "*Prime*"—which "driving forces" have to do with the political development characterized by the D—democratic growth of their government, the R—religious progress made by their state, the I—Industrial and economic changes they underwent, the V—Ventures and enterprises upon which they launched, their E—Enjoyment of fine arts and their S—Social progress. In and through these varying situations the feelings *of* the people will be discerned and the feelings of students *toward* the peoples studied, largely determined.

3. Dwellings and Doings—

If, as has been shown above, differences of dress mark differences in people, then the style of dwellings they inhabited will likewise present differences. The very fact that people have lived in trees, caves, cliffs and on lakes and rivers, together with differences in construction materials, (straw, mud, logs, bamboo, ice, stone, brick, adobe, skins of animals, canvas, etc.,) indicate at once that differences in people existed, and that their doings as well as the things that were done to them, were to a large degree, governed by the differences that existed in their form of habitat.

4. Utensils, Materials and Products:

The fact that people have lived in various kinds of dwellings, as shown above, suggests that differences must have existed in the utensils and materials that they used, and the things they produced. It should be perfectly obvious, for example, that people who lived on lakes or by the sea-side, would use implements, utensils and materials that would differ from those used by cliff or cave dwellers, and that their products would probably consist of commodities fished out of convenient waters in contrast to the agricultural or hunting commodities produced by the cliff or cave dwellers.

R—RELATIONSHIPS.

Relationships, which represents the second letter in the key-word "Prime" which is the first general suggester to be memorized and reviewed by the pupils, has as its sub-suggesters, (1) *Contacts,* both as connections and cut-offs, and (2) *Common interests,* both as co-operations and conflicts.

(1) Contacts. By contacts is meant, relationship through contiguity. The Mediterranean served as a connection between the Greeks, Romans, Carthaginians, Asiatics (*i.e.,* Greeks, Lydians, Medians), Phoenicians, Hebrews and Egyptians and hence brought about contact between them, while the mountains served as cut-offs between the various Greek states, between the Gauls and the Romans, Persia and the Greeks, Macedonia and the Greeks, etc. Thus the word "relationships" in Ancient History will recall the contacts both as connections and cut-offs that existed between the various ancient peoples and will serve also as an aid in interpreting modern relationships in the same or in a similar manner.

(2) Common interests. By common interests is meant relationship through similarity. The common interest which the Greek states manifested is shown by the manner in which they co-operated to preserve the independence of each, when threatened by foreign invasion. It is also demonstrated by their similarity in religion and their co-operation and common participation in the Olympic games. Relationships through similarity may be further demonstrated by the aid which the Phoenicians rendered Carthage (which was really a colony of Phoenicians) at the time that the latter was in deadly conflict with Rome. Relationship through conflict could be illustrated by the common interest which led both the Babylonians and Assyrians to despoil the Jews and to carry them off into captivity, or by the conflict of the Egyptians versus the Jews, which resulted in each nation in time becoming the prey of the other. Relationship through conflict could be shown in Greek history by the conflicts that arose between the various Greek states against one another, against a foreign foe; in Roman history, between early native tribes such as the Volsci, Hernicii, Veii, Aequians, or between the Latins, Etruscans, Sabines, Samnites, Campanians, Greeks, etc., or between the Romans and their foreign foes. In short, the rela-

tionship of people through conflict may be demonstrated either through internal conflicts that arose among themselves (*e.g.*—their contests as tribe against tribe or city-state against city-state, or in the course of civil wars as was the case among the patricians and plebeians of Rome) or external conflicts that arose as a result of their contact with other or foreign peoples.

I—ISSUES—

By this time, the interconnection between people, relationships, issues, movements and events should have become apparent. The word "Issues" should suggest: (1) Issues arising from feelings, relationships, movements and events, and (2) Issues as concerning control (of territory and government, of person and of personal property, of participation in affairs and of publication in the sense of making public one's opinions and beliefs), and proposed actions and changes.

(1) Issues arising from feelings, relationships, movements and events can be amply illustrated through ancient history. In the case of the Egyptians—the attitude of corrupt and oppressive tax gatherers and taskmasters toward the common people who were goaded by their tyrannical masters, became an issue that resulted in revolt comparable to a modern "strike." In the case of the Greeks—the issue arising from a captive girl, secured by Achilles and claimed by Agamemnon, resulted in a dispute among these celebrities, which threatened for a time, the cause of the Greeks in the Trojan War. Issues that arose as a result of one city-state attempting to obtain hegemony of another; of the eupatrids' endeavor to lord it over the rest of the people; of the despotism of ambitious tyrants; of the attitude of the Greeks generally, who looked with disdain upon the "perioeci" or the "barbaroi" or the "hoi polloi"; of the philosophy of Socrates whose "Know Thyself" involved his withdrawal from participation in civic affairs; of the early philosophers, Thales, Anaximines, Heraclitus, and Pythagoras, whose theories that the universe had been produced from one primitive substance, namely, water, air, fire or number raised a storm of protest; of the attack of Aristophanes' "Clouds" against Socrates, which aided in the philosopher's execution, etc., are but a few of many historic incidents illustrating issues that arose from feelings, relationships,

movements and events.

(2) Issues as concerning control and proposed actions and changes. Ancient History is replete with examples that will strengthen this suggester. For instance, probably every ancient nation is guilty of territorial aggression. Certainly most of them can be shown as engaging in territorial expansion. Obviously such encroachment would raise issues that would result in most cases in war. As for control of government, persons and of personal property, the change of Athenian government from monarchy to aristocracy, to tyranny, to oligarchy, toward democracy; the control of the Spartan ephors over the morals of the people; the outright ownership of the person as well as of the property on the part of the oriental monarchs; the right of the state to control the time of the individual and the publication of his beliefs and opinions, are but a few examples of historic incidents which could be added to at great length, illustrating that issues arose concerning control, and because of proposed actions and changes. With regard to the latter, namely, issues that arise as a result of proposed actions and changes. this element will be more fully developed in connection with the next sub-suggester.

M—MOVEMENTS AND DEVELOPMENTS—

Movements, which constitutes the fourth sub-suggester for "Prime" signifies movements in which one event after another leads to a common outcome; developments—in which one thing leads to another. Movements further suggests: (1) Kinds of Movements, and (2) Driving forces.

(1) Kinds of Movements. Movements are either evolutionary, such as the movement toward civilization, which can be traced in history from its most primitive beginnings in the glacial period, down to the complex civilization of the modern period, or revolutionary, such as the movement from monarchy to oligarchy and from oligarchy to democracy. This is one of the unique provinces of ancient history. It is possible in Ancient History, to see man move from the paleolithic to the neolithic period; from the neolithic period to the bronze age; from the bronze age to the iron age, and from the iron age to what might be styled the "electric" or "radio" or "modern" age. In the case of revolutionary movements, it is but

necessary to study the relationships of peoples in their conflicts to understand the many movements of a revolutionary character that crowd the pages of history. For instance, in Roman history, attention need only to be called to the revolts against Tarquinius Superbus, the last Roman King; the uprisings of Spartacus and the gladiators; the disturbances of Lepidus and Sertorius, Marius, Sulla, etc., or to the conflict and confusion that raged after Julius Caesar's death, to understand what is meant by revolutionary movements, and to see that history is unique in presenting these facts to society. But movements are also progressive, reactionary or retrogressive. The policy of Themistocles to increase the naval power of Athens was progressive, while the policy of Aristides who opposed him was reactionary. The fact that civilization is said to have taken a backward step after the barbarians invaded Rome is a movement that was retrogressive.

(2) Driving forces in movements. Various key-words to recall inclusively the impelling forces which result in movements might be suggested, as these forces are variously named and their initial letters variously arranged, but *D-r-i-v-e-s* has the distinct advantage of being itself readily recalled in connection with "driving forces"—D—democratic growth, R—religious advancement, I—industrial and economic change, V—ventures and enterprises, E—enjoyments of the fine arts and S—social betterment,—these, if not all—inclusive of what brings movements about, are probably inclusive enough for most thinkers and most uses to which they will be put.

D—*Democratic growth,* the movement toward the broadening of the common welfare and the safeguarding of individual rights, can be traced through the pages of ancient history in such movements as have already been cited, as it can in the desire of the Spartans to train their youths in a common camp, or in the attempt of the early Latins to secure citizenship for all Italians, once it had been given to the plebeians, or in the determination of the plebeians through secession to force the decemvirs to resign in order to make way for a more democratic form of government, or in the ultimatum of Julius Caesar delivered to a recalcitrant Senate in the word, "The die is cast," etc.

R—*Religious advancement* in Ancient History could be shown

in part, by the progress which ancient peoples made in developing their religions from the primitive forms of spiritism, animism and fetishism to a more refined form of polytheism. In the case of the Greeks—the religious advancement which these people made over oriental religions such as the Babylonian, Assyrian or Egyptian, could be shown in the Greek idea of creating a chief deity in the person of Zeus—(a kind of supervisor over other gods), as over against the crude forms of polytheism to which the oriental religions still adhered. It could be further demonstrated in the advancement which the Hebrew religion made over both oriental and Greek religions in developing the distinctively monotheistic idea, thus eclipsing the dualism of the Persian belief as represented in Zoroastrianism or the idea of one chief deity among many deities, the belief held by the Greeks.

I—*Industrial and economic change* can be shown in Ancient History in the movement toward the development of economic resources and the building up of the material civilization of the various nations. This could be done by showing how even prehistoric man progressed industrially by the improved weapons, tools, utensils and implements that mark the neolithic from the paleolithic ages. In the case of primitive peoples, industrial and economic progress could be demonstrated through the change in occupation which marks their passing from the hunting or fishing to the herding or pastoral and from that to the farming or agricultural and from that to the manufacturing or industrial stages. Abundance of historical materials exist to show how the various peoples evolved industrially from a crude to a highly specialized form of industry, so that certain peoples became proficient in developing certain lines of industry or in producing certain economic changes. In the case of Egypt—it could be shown in their system of irrigation and in the projects of the pyramid builders; in the case of China—in the building of her immense wall, her inlaid work and in her painstaking embroideries; in the case of Babylon—in the construction of sewers, the first arch, obelisks and sculpture work, and in the cutting of gems and intaglio work; in the case of Phoenicia—in her genius for trade and commerce and in the dye industry; and in the case of the Greeks and Romans—in the whole sphere of professional, scientific,

agricultural, commercial and industrial arts.

V—*Ventures and enterprises.* In contradistinction to the material treated in the last paragraph which marks industrial or economic change that may or may not involve risk or hazard, this caption has in mind discoveries, explorations, emigrations and other undertakings that *do* involve risk and hazard. It differs from the other in that while the former has in mind the "peaceful" development of industrial pursuits, the latter is concerned with enterprises that are undertaken through adventure or where an element of danger or chance impends or where serious handicaps or opposition are encountered. This could be shown in Ancient History in movements toward discoveries, explorations, emigrations and other undertakings involving risk, such as the migrations of the early Greeks; the building of the walls around Athens and from Athens to the Piraeus; the enterprise of the Romans in the building of a navy during the first Punic War; the venture of Hannibal in conveying his army across the Alps; the hazard of Julius Caesar invading Italy with a single legion, etc.

E—*Enjoyment of the fine arts.* The movement toward a higher and fuller expression and appreciation of the beautiful can be brought out in Ancient History by comparing the early with the later art of the various oriental nations, and especially by making a comparison of the early and later art of the Greeks. It can also be shown in the appreciation of the Romans for Greek art, in the fact that the Romans, although they had conquered the Greeks in a military way, were conquered by the Greeks in an aesthetic or artistic sense, in that they imitated the Greek masters, sent their children to Greek tutors and schools—in short, adopted the Greek form of art for themselves. This endorsement is sufficient in itself to illustrate the enjoyment of the fine arts on the part of the Romans. An accurate description of that art is adequate to inspire within modern pupils a sense of appreciation and enjoyment of the beautiful.

S—*Social betterment.* This includes movements for the betterment of individuals, homes and groups, leading to a democratic attainment of successively higher levels, illustrations of which abound in Ancient History, as they do in every kind of history. Some of these illustrations have already been cited. Others could be added,

such as the struggle for democracy among the Greeks in reforms made by Solon, Clisthenes, Pericles; the improvement of the conditions of the plebeians in Rome and the securing of equal rights for all; the reforms of the Gracchi brothers; the political, economic and other reforms of Julius Caesar; the religious and moral reforms of Augustus Caesar; the noteworthy changes of Nerva, the benevolent emperor; as well as the social changes made by the other four "good" emperors as they have been called.

Developments suggest: antecedents and consequences—both in isolation from others and in historic sequences; such as causes and effects, conditions and results, accumulations and culminations. Development can be illustrated in Ancient History by almost any conflict in which the causes, as well as the effects, can be traced. It can be shown in the case of early man, by the conditions under which he lived, which resulted in his living as he did. The fact that men lived in caves, trees, cliffs, lakes, etc., can be traced to certain conditions which led them so to live, just as the accumulation of the grievances of the people, culminated finally in their demanding equal rights in the Roman government. In other words—in the case of development, one thing leads to another; such as the hunting and fishing stage leading to the herding, shepherding or pastoral stage, and this in turn to the farming or agricultural stage, while the latter ultimately leads to the handicraft, manufacturing or industrial stage. It can also be demonstrated in the matter of government in the family leading to the clan or gens, this in turn to the phratry, the phratry to the tribe and the tribe to the city-state or community, culminating ofttimes in the formation of a nation.

E—EVENTS.

Events, which form the last letter of the key-word "Prime" further suggests: (1) *location* in period, people, movement or development; (2) *Celebrities* connected with it, and (3) as *resulting from* and *resulting in* feeling, knowledge, invention, relationships, issues, movements, changes and contributions. In short, as resulting from and resulting in all the other interconnecting and suggesting elements to be associated with a period and people.

(1) Location in period, people, movement or development. The ability to locate an event in a particular period, such as locating

the discovery of fire, the domestication of animals, the selection of foods, and the use of metals in the prehistoric period; the Peloponnesian War with the Greek people, and an event like that of the formation of the first Triumvirate in the movement toward imperialism in Rome, is one of the unique outcomes of the study of history.

(2) To locate the celebrities connected with the above, such as Prometheus, Hephaestus or Vulcan in the discovery and use of fire; Pericles, Alcibiades, Pelopidas and Epaminondas in the Peloponnesian wars; Pompey, Caesar and Crassus in the first Triumvirate, enhances the value of the ability discussed under (1) above.

(3) *Events resulting from* and *resulting in* feeling; such as the Peloponnesian wars resulting from a feeling of jealousy and resulting in a feeling of suspicion and hatred; knowledge and invention, such as the use of fire, resulting in the smelting of metals and the shaping of weapons; relationships, such as the relationships between the Triumvirs, resulting from the refusal of the Roman senate to recognize merited service performed by Caesar and Pompey and their soldiers; issues, such as the issue just mentioned between the senate and the Triumvirs, resulting in the formation of what has sometimes been called the first political "ring"; movements—such as the secession movement of the plebeians of Rome, resulting from the refusal of the decemvirs to give up their offices and resulting in laying Rome open to attack from all sides; changes, such as the change from monarchy to republican form of government at the overthrow of the last Tarquin in 510 B.C., resulting from the proud tyranny of the king and resulting in a complete recasting of the form of government; contributions, such as new laws, resulting from oppression and tyranny and resulting in relief therefrom and, furthermore, resulting in a change of government, participation in political affairs and the acquisition of private, as well as public rights.

This very brief analysis of Ancient History materials which contribute to the first suggester, namely, CHARACTERISTICS, in the first outcome stipulated, will probably prove adequate to show, that the ability to locate events in the historic lands and periods to which they belong, and to associate them with characteristics of such lands and periods, is an outcome that is *unique* in history, in that this ability can be acquired alone through history. By memorizing

"Prime" as the "key-word" to be associated with "Characteristics," the pupil will have suggesters that will recall different things characteristic of people, relationships, issues, movements and developments, and events, if he practices their use in each successive period. Miss Link's studies and Dr. Yocum's own use of suggesters in his courses have demonstrated, however, that this complex of suggesters must be cumulatively built up and practiced with for a long enough period of time for the use of it to become helpful before another is memorized and practiced with.

II. CELEBRITIES—

The second suggester under the first outcome that is to be discussed is CELEBRITIES. This should be added to *"Characteristics"* as the second suggester common for all historic periods. The very word *"Celebrities"* itself suggests that it can be used in Ancient History. As a key-word for *"Celebrities,"* Dr. Yocum's history analysis already referred to, recommends the word *"A-C-E,"*

A—*Attainment,* C—*Co-operators,* E—*Example.*

A—ATTAINMENT.

By this is meant the attainment which resulted in celebrity. The quelling of anarchy in China produced by Confucius' writings and teachings; the construction of what is usually regarded as the oldest code of laws by Hammurabi, an ancient Babylonian king; the building of the pyramids of Egypt under Cheops or Khufu; the "faith" characterizing Abraham, the founder of the Hebrew nation; the power of leadership attained by Moses as a result of the exodus from Egypt; the surpassing splendor of Solomon's kingdom; the almost impossible and unbelievable military feats of Alexander of Macedon; the philosophy of Plato and of Aristotle; the oratory of Demosthenes; the popularity of the Greek deity, Dionysius; the historical productions of Herodotus; the writings of Homer; the heroism of Leonidas; the wanderings of Odysseus; the statesmanship and forensic power of Pericles; the philosophy of Pythagoras and the reforms of Solon, are but a few of an almost unlimited number of historic celebrities, together with the attainments which made them celebrated, that Ancient History can bring forth. For

a more complete list of celebrities found in Ancient History school texts, see Appendix III.

C—CO-OPERATORS.

By this is meant the co-operators without which attainment or service through attainment would have been impossible. For instance, taking a few of the cases listed under "A" above, it will be found that without a weak sovereign, a widespread feudal system and strong nobles who brought the country to the verge of anarchy, that is, without these as appreciators that prevailed, the writings of Confucius would probably never have come into existence. Again, without people for whom to legislate and without conditions against which to legislate, the laws of Hammurabi would have been in vain. Without the co-operation of his slaves, Cheops' pyramids would look like pygmies. Without the impulse kindled from disgust with polytheism, the "faith" of Abraham might never have been born. Without the cruelties of a Pharaoh which resulted in giving Moses willing followers, that celebrity might be unknown in the annals of history. Without the co-operation of an oppressed people who filled his coffers with gold, King Solomon might never have been visited by the Queen of Sheba, nor would she have uttered in amazement, "the half has not been told me," etc. These illustrations are probably sufficient to show what is meant by co-operators.

Since the word "co-operation" is commonly construed as "voluntary assistance" or "aid willingly rendered," the question naturally arises as to whether the co-operators mentioned above were *real* co-operators. As Ancient History, however, discloses relatively few instances of voluntary co-operation, (most of which were given under the storm and stress of revolution, such as the assistance rendered by the plebeians against the decemvirs in demanding and securing the twelve tables of written laws; the aid given the Gracchi brothers in their contest for a more democratic form of government; the help of the gladiators afforded to Spartacus in their struggle to secure emancipation from slavery; etc.), and, since eminence has been achieved by most celebrities at the expense of and through the compulsory co-operation of individuals dominated by master minds or moved by military mandates, it is obvious that the co-operation afforded, whether voluntary or involuntary was responsible for the

eminence which a particular celebrity attained. Without the compulsory aid that was rendered, celebrity would probably not have been achieved. Revolution would have followed, which, if successful, would have brought humiliation or disaster instead of renown to the aspirant for celebrity.

Attainment and co-operators, however, still further suggest for each celebrity the following types of attainment, with one or more of which each celebrity should be classified, and with each of which the corresponding co-operators should be associated:

E—*Explorers* ..... *settlers*
D—*Discoverers* ..... *pioneers*
E—*Employers* ..... *employees*
L—*Leaders* ..... *followers*
W—*Writers and artists*..... *appreciators*
E—*Educators* ..... *learners*
I—*Inventors* ..... *users*
S—*Scientists and philosophers*.... *believers*
S—*Statesmen* ..... *partisans*

It should be observed that the key-word edel-weiss, signifies the "noble white" flower which the Alpine climber plucks at the summit, that it is easily memorized and that it should be readily retainable because of its form.

E—EXAMPLE.

By example is meant the good characteristics of an individual which are worthy of imitation by others, such as (1) *love, faith* and a *sense* of *responsibility* as fundamental measures of personal worth; (2) the strength common to all celebrities—*self-expression* and *self-sacrifice;* (3) the *strength peculiar to each* as essential to his individual attainment; and (4) vocations in modern life requiring the same sort of strength exhibited by a celebrity, made definite through identification with the varying combinations of the following "standards of strength": *independence,* through freedom, self-reliance and equivalent return; *bravery,* as fearlessness, decisiveness, perseverance and faith; *self-respect,* as dignity and humility, sincerity, reliability, honor and purity; *self-control,* as sublimination, inhibition, balance, abstinence and temperance; *justice* as truth, honesty and law-abidingness, both for self and as exacted from others; *generosity* as liberality, generous charity and philanthropy; *cheerfulness*

through good nature, stoicism and hope; and *pleasantness* as attractiveness, pleasant interestingness and adaptable pleasantness.

Incidents illustrative of these varied forms of control abound in history. Some of them have been assembled under each of the elements listed in the above paragraph and may be found in Appendix IV. Some have been developed at greater length and may be found in the same Appendix. Many, perhaps all, should be developed in full, if the part they played in shaping the destiny of their nation or in molding the civilization of the world is to be rightly understood by the pupils, and if the virtues of these celebcities are to be copied by the scholars.

From the standpoint of range and recurrence of suggestiveness for a period or people, helpful to comprehension of modern facts and ideas, such complete analysis of celebrities should be limited to those who dominated their own or succeeding ages, or whose strength or weakness is typical of the peoples to which they belonged, otherwise the course will degenerate into a mere biographical study, since the average history text-book for secondary schools is clogged with historic characters. (See Appendix III.) Limitation, therefore, is imperative. Here distinction is made between two types of celebrities—those who really characterize an age, and those whose names are located in it and suggested by phases of it, and may or may not be remembered in common with other words which are conspicuously associated with conspicuously impressive things, are classified under some general term such as a particular sort of celebrity or moral quality, or are retainable through their own form or similarity in form to some familiar word or phrase. Great economy and efficiency are gained in thus making the great celebrities surely outstanding, and relegating the lesser ones to the realm of vocabulary development incidentally gained through impressive material outside the recitation periods.

The following are examples of celebrities that have such obvious range and recurrence of suggestiveness: Alexander, Aristotle, Demosthenes, Dionysius, Herodotus, Leonidas, Odysseus, Pericles, Plato, Pythagoras, Solon, etc.

The following are examples of celebrities of such dominating importance that when men think of Greece they must necessarily

think of *them* in connection with what made them celebrated: Apollo, Aphrodite, Achilles, Aeschuylus, Archimedes, Aristophanes, Agamemnon, Alcibiades, Aristides, Athena, Epaminondas, Euclid, Helen, Heracles, Homer, Paris, Phidias, Philip, Pisistratus, Praxiteles, The Ptolemies, Sappho, Solon, Sophocles, Themistocles, Thucydides, Xenophon.

The following celebrities should be readily recognized as Greek and associated with something which should make their recognition as Greek and their significance in Greek life highly probable: The ancient thing or things they should be associated with are given in parenthesis immediately after each. Following the Greek association thus indicated, in the same parenthesis, are any modern words associated with the celebrity. Since such celebrities are incidentally presented as a phase of vocabulary development later outlined, there is no reason why any of them should be omitted, that have any chance of being retained through the suggested associations. Chalcedon (chalcedony), Demeter (suggestive both of Ceres and of meter associated with measuring out the grain), Draco (laws of Draco, Drastic, Draconic), Hebe (obviously Greek in form. A character in Pinafore), Isocrates (similarity in form to Socrates. Also his answer to the question, "Can you make an orator?"), Mentor (mentor), etc.

III.—CHANGES—

CHANGES with PRIME CHARACTERISTICS and CELEBRITIES, constitutes the third suggester for a period or people, because as brought about by other characteristics of a period or as resulting in them, they are surely suggestive for modern facts and ideas located in the period or people.

Changes further suggest: Changes in or through prime characteristics, celebrities and contributions.

Changes in or through prime characteristics signifies changes in or through people, relationships, issues, movements and events. People—thus will suggest changes brought about in or through characteristic feelings, dress, dwellings, doings, utensils, materials and products; relationships,—thus will suggest changes brought about in or through contacts and common interests; issues—thus will suggest changes brought about in or through issues arising from

feelings, relationships, movements and events and issues as concerning control of territory and government, of person, and of personal property and proposed actions; movements—thus will suggest changes contributory to or resulting in democratic growth, religious advancement, industrial and economic change, ventures and enterprises, enjoyment of the beautiful and fine arts, and social betterment; and events—thus will suggest changes brought about in or through events corresponding in their type to the types of celebrities that brought them about, suggesting both the changes that resulted in them and those that resulted from them.

Changes in or through celebrities means the changes brought about in or through the attainment of celebrity, the co-operators which made the attainment or service through attainment possible and the changes wrought through the example, that is, through love, faith, sense of responsibility, self-expression, self-sacrifice and the standards of strength listed under "E" of the aforegoing division styled "Celebrities."

Changes in or through contributions signifies changes brought about in or through the contributions which the various nations or peoples gave to the civilized world, which contributions frequently changed the whole mode of living as for example the changes brought about by the use of gunpowder contributed by the Chinese resulting in the breakdown of the feudal system, or the invention of movable types, likewise attributed to the Chinese, changing the course of education and religion in Europe.

The realization of change is a unique outcome of history study. In no other subject offered in secondary schools is this idea so prevalent as it is in history. It may not be sufficiently emphasized, but it is present, nevertheless. Those that seek to posit a single aim in history would probably find the idea of change best suited to their purpose and profit in pursuing it as the "big" outcome for history.

For instance, the changes listed below, occurring in what has been commonly called the "dawn of history" are examples of changes highly suggestive for modern facts and ideas located therein:

Early Man

The change from the hunting and fishing stage to the shepherd

or pastoral stage, then to the farmer or agricultural stage and ultimately to the handicraft or manufacturing stage suggests industrial changes occurring in these periods which brought about changes in tools, weapons, utensils, building construction, articles for wear or ornament and food. It should be perfectly obvious from this brief sketch, that these changes suggest changes that occurred in the people, in their relationships, in the issues that were called forth, in the movements and developments which took place and in the events which resulted therefrom.

Greeks

What is true of early man is likewise true of any period or people suggested by history. For instance, in the case of the Greeks, the following changes occurring in the Greek period are highly suggestive for modern facts and ideas located in Greek times; the change in the population wrought by the "Dorian migration" about 1000 B.C., (people); the change in religious and philosophical thought through new foreign contacts made by Greek travelers, (relationships); the change in the matter of preparedness brought about through the Persian (*i.e.* "foreign") invasion, (issue); the change from rural to city life, (movement); the changes that were effected as a result of the Peloponnesian (*i.e.* "civil") war, (events); the changes that were made in Sparta through the laws of Lycurgus, (celebrity); the changes that followed in the wake of Alexander's conquests, through the spread of Greek culture and civilization, (contribution).

These illustrations will probably suffice to show that CHANGES should constitute the third suggester for a period or people and that they surely interpret modern facts and ideas located in the period or people.

IV. CONTRIBUTIONS—

CONTRIBUTIONS added to PRIME CHARACTERISTICS, CELEBRITIES and CHANGES, should serve as the fourth suggester for a period or people, owing to the fact that permanent contributions are obviously more closely related to modern facts and ideas than are any other associations with a period or people.

CONTRIBUTIONS should further suggest: (a) contributions

through lasting and useful changes in prime characteristics as indicated by the key-word *p-r-i-m-e;* (b) through changes brought about by celebrities as indicated by the key-word *e-d-e-l-w-e-i-s-s;* and (c) through changes which constituted steps in continuing movements and developments—movements still further suggesting the driving forces indicated by the key-word *d-r-i-v-e-s.*

For example:

(a) Contributions through lasting and useful changes in prime characteristics as indicated by the key-word *p-r-i-m-e,* can be shown in the case of "Early Man" for instance, in *p*—people, through the selection of foods, the domestication of animals, the use of fire, the use of metals and the use of writing; in the case of China in *r*—relationships through the use of paper, of movable type, of gunpowder, the mariner's compass, silk, etc.; in the case of Babylon-Assyria in *i*—issues arising as a result of their contributions of astrology, astronomy, division and measuring of time, the decimal notation system, the system of weights and measures, the arts of war, etc.; in the case of the Hebrews in *m*—movement, that is, the movement toward advancement in religion; in the case of Persia, in *e*—events such as the conquests of Cyrus, Cambyses, and Darius, and more especially the invasion of Greece by Xerxes, all of which increased scientific knowledge and brought about changes in every department of human interest and activity, social, economic, religious, industrial, commercial, etc.

(b) Contributions through changes brought about by celebrities as indicated by the key-word *e-d-e-l-w-e-i-s-s* can be shown in the history of any of the ancient peoples, as for example, in the case of the Greek whose early (E-) explorers such as Cecrops, Cadmus, Theseus and Heracles of whom Plutarch speaks explored mysterious and unknown lands, fought hideous monsters, performed impossible tasks and founded and settled cities; whose early (D-) discoverers such as Jason and his fifty heroes among whom were Heracles, Theseus and Orpheus, and which has become known as the Argonautic expedition, set out in quest of the "golden fleece," Menelaus, Achilles, Odysseus, Nestor and other heroes of the Trojan War expeditions, and the wanderings of Aeneas and Odysseus, which resulted in discoveries of new lands; whose (E-) employers, such as

Themistocles or Pericles, show the tremendous influence which they wielded over their employees; whose (L-) leaders, such as have already been cited in this paragraph and many others who might be added from Greek history, display the qualities of leadership in the powers they exercised over their followers; whose (W-) writers, such as Homer, Herodotus, Xenephon, Thucydides, etc., and artists such as Phidias, Polygnotus, Zeuxis, Parrhasius and many others find admirers and appreciators down to our own day; whose (E-) educators, such as Pythagoras, Plato, Aristotle, Socrates, etc., are still exerting an influence upon learners who are eager to read and study their works; whose (I-) inventors, such as Archimedes, still have many users enjoying the benefits of his inventions and who may be regarded as the father of the "death ray"; whose (S-) scientists, such as Archimedes just mentioned, Euclid, Hipparchus, Ptolemy, Eratosthenes, Hippocrates; and philosophers, such as Thales, Heraclitus, Anaximines, in addition to those already mentioned, have influenced people of all ages down to the present time; and finally, whose (S-) statesmen, many of whom have already been mentioned, together with others who might be added, such as Solon, Pisistratus, Clisthenes, Cimon; whose individual contributions in the way of reforms, etc., brought about partisanship after the same manner in which it is provoked today.

(c) Contributions through changes which constituted steps in continuing movements and developments—movements still further suggesting the driving forces indicated by the key-word *d-r-i-v-e-s,* can likewise be shown in the history of any of the ancient peoples, as, for instance, in the case of the Greeks, D—*democratic growth* in Athens gave greater participation in public affairs, R—*religious advancement* is seen in the superiority of the Greek religion over oriental systems, I—*industrial and economic changes* resulting in improved working and living conditions, V—*ventures and enterprises* vanquishing superstition (such as that if they sailed beyond the island of Crete they would fall off the earth, be devoured by hideous sea-serpents and other monsters, or else boiled alive in the seething waters below Crete), E—*enjoyment and development of the fine arts,* which gave an appreciation of the beautiful and aesthetic, and which is an especial contribution of the Greeks, S—*social betterment*

which resulted in the improvement of individuals, homes and other social institutions.

In view of the present threat of dominance by dangerous outcome of material civilization there is great and immediate social need for the strongest possible emphasis of the contributions made by each period and people to democratic growth, religious advancement and social betterment, as compared with industrial and economic development. At least one writer, beginning to realize this danger, has voiced his sentiments against it.[1]

Most prominent among these contributions to this social need are: a realization of the contributions of each period and people through its changes and celebrities to completer and more general control by—a love of other peoples and of the common welfare, by an enlightened faith in God's province and a world that is growing better, by faith in the ability and willingness of ordinary individuals to make the sacrifices essential to an ever broadening common welfare, by a growing sense of responsibility by each individual and group for the welfare of all individuals, by a higher standard of appreciation for the fine arts and a more general enjoyment of them.

In view of the influence of Greek thought upon after-time, there should be substituted for the usual mere listing of branches of knowledge, which have had Greek origin, enough carefully selected translations from Greek writers and lists of words relating to such branches which are of Greek origin, to make pupils realize what these contributions are. The careful selection and a cumulative arrangement of such materials may be found to give in even greater degree the stimulus to thought which the high school and college student is expected to gain from a study of the classics.

Thus far, this study has attempted to show that to avoid the confusion existing in the field of history and in lieu of the traditional or conventional method of studying or teaching the subject, the primary outcome should be to give each pupil the ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong, and so associate them with characteristics of such lands and periods, memorized as most suggestive for modern facts and ideas; that this outcome has as its gen-

[1] Matthews, Shailer, "The Spiritual Interpretation of History."

eral suggesters, which together with their sub-suggesters, should be surely memorized and continually reviewed: CHARACTERISTICS, CELEBRITIES, CHANGES and CONTRIBUTIONS; and that these suggesters, together with their sub-suggesters and subordinate elements are suggestive for recalling different things characteristic of each period and significant in the interpretation of modern facts and ideas. The need for experimentation such as Miss Link is attempting and the hope that the analysis of Ancient History as presented in this thesis from the standpoint of its interpretation of modern ideas located in it, will help to bring this experimentally about. In the next chapter, the second outcome that has been tentatively assumed will be analyzed and a partial analysis of the materials included in typical text-books, which appear to contribute to it, undertaken.

CHAPTER II

OUTCOME No. 2—*A rangeful and recurring vocabulary which, though not unique owing to its general use, was originally contributed by historic peoples, is gained earlier by most individuals through a study of them, and is interpreted by the characteristics, celebrities, changes and contributions of the historic periods in which modern words are located. That is—history here has a dual uniqueness—earliness of outcomes and unique interpretiveness.*

To appreciate in part, at least, the significance of this outcome in history, an examination should be made of the list of words with which most individuals become acquainted probably for the first time, through Ancient History, and which appear in Appendix IV.

A further observation should be made as the study enters upon a consideration of the second outcome, and that is: *more modern facts and ideas will be explained and each of them will be more fully explained, by historic periods and peoples, in proportion to the number of words associated with the period which will locate them in it, and the number of words and experiences, which when they are thus located will associate them with its* PRIME CHARACTERISTICS, CELEBRITIES, CHANGES AND CONTRIBUTIONS.

In support of this proposition, attention is called to the fact that the number of words in one's vocabulary largely determines the number of experiences one can recall. If the number of words is limited, the number of experiences will likewise be limited; if the number of words is large, the number of experiences will be correspondingly large. Therefore, more modern facts and ideas will be explained in proportion to the number of words one has in his vocabulary. In this connection, attention is called to the definition of Vocabulary Control given by Doctor Yocum in his "Analysis of Education as Conduct Control:"

> Vocabulary control, the second of the control forms, is based upon the number and kind of words retained and the associations which barely retain them. Its distinguishing suggestiveness is its determination of the number and kind of experiences recalled, and of the initial suggestiveness given them before associations multiply about them.[1]

Hence, not only the number of words, but the kind of words one has in his vocabulary will largely determine the kind of experiences one will be likely to recall. The mere memorizing of a large number of abstract or undefined terms or words that are vague or altogether meaningless will probably recall few, if any, experiences. Modern facts and ideas will be more fully explained in proportion to the kind of words, as well as the number of words, which one has in his vocabulary. If the words are clearly defined and thoroughly understood, the facts and ideas which they will recall are apt to be more clearly and thoroughly understood and the thoughts and feelings of the individual controlled. The following is the way the aforementioned analysis succintly puts it:

> If the whole of human experience is made wordy it is astonishing how much larger a part of it is recalled. If particular kinds of words are multiplied through being thus made conspicuous, it is still more astonishing to what extent thoughts and feelings are controlled.[2]

Any emotional suggestiveness of a word in one's vocabulary will largely determine the initial emotional suggestiveness of an experience which it newly recalls. Thus the word pilaster, unless one is an architect, an employee of an architect or in some way associated with him, is likely to carry with it no emotional suggestiveness whatsoever, depending, of course, upon previous experiences and associations with it. Hence the initial emotional suggestiveness of any experience which it, or any similar complex or unfamiliar words, such as neolithic, paleolithic, cuneiform, hieroglyphic, hieratic, demotic, archeological and terpsichorean will newly recall, will be negligible, if not altogether absent. On the other hand, a word like democracy, (depending again upon previous experiences and associations with it), which is naturally emotionally suggestive, will carry with it a greater initial emotional suggestiveness of any experience

[1] Yocum, A. Duncan, "Analysis of Education as Conduct Control," p. 13.
[2] Yocum, A. Duncan, Op. Cit., p. 15.

which it will newly recall. In other words, while the term pilaster, paleolithic, cuneiform, hieroglyphic, hieratic, etc., may excite no emotional response in the pupil, the word democracy will probably suggest the word "democrat" or "democratic" as the initial emotion of an experience which the pupil has recently had with a politician of that party, or with some contact or connection had with the party itself, all of which will in turn suggest further experiences or things related to or associated with the word democracy.

Moreover, the classification of words as general terms, subordinates and correlatives, will determine the interconnection between the things of which the words are the symbols. Thus—the classification of the word architecture as a general term, together with architect, architectural, architective, architectonic, architectonics, architectress, as subordinates, and arch, architrave, arcade, Doric, Ionic, Corinthian, etc., as correlatives, largely determines the interconnection between the things of which these words are symbols. The interconnection between the correlatives, Doric, Ionic, Corinthian, and the general term "architecture" is largely determined by the symbols Doric, Ionic, Corinthian, which represent three different styles of column construction in Greek building.

Furthermore, if, as recent experimentation (such as has been conducted in Doctor Yocum's Thursday evening Seminar) strongly indicates, the number of words thus locating modern facts and ideas in the history of Greece for instance, and associating Greek experiences with them, beyond those usually included in text-books in history, or even in the classics usually read by secondary school classical students, can be greatly increased by materials and methods incidentally used outside of the recitation period, *such words should be listed and the methods of incidentally mastering each of them should be indicated and experimentally tried out.* The methods here involved are the conspicuous labeling of details in pictures and objects which conspicuously display details for things Greek, the association of familiar modern words with essentially similar Greek words, the memorizing of general Greek terms and modern words general enough to include many Greek ones, and the assembling of related Greek words under them and under the various characteristics memorized as suggesters for Greek periods and people.

According to the first method stipulated in the last paragraph, the pupil's vocabulary can be enlarged by conspicuously labeling in the picture of a "hoplite," for instance, which may be hanging in the corridor or "home-room" of the school, printed in the pupil's language text, reposing on a wall in the pupil's home, or appearing in a current magazine or periodical, and which conspicuously displays things that are Greek, such details as the helmet, cuirass, breastplate, greaves, shield, spear or javelin, sword, etc. The same may be done with reproductions, reprints, replicas, vases, coins, statues and busts of Greek characters, clay models of temples and other Greek buildings and other relics that may be in the possession of the school or on exhibition at a nearby museum.

The second method here involved is the association of familiar modern words with essentially similar Greek words, as for instance, fraternal or fraternity with phratry, ecclesiast or ecclesiastical with ecclesia, strategist with strategoi, ostracism with ostraka, static with stasis, arc or arch with archon, dynamo or dynamic with dunamis, etc. Pupils could be urged to make lists of business houses, stores, commercial and industrial establishments, etc., some part of whose name bears a striking resemblance to or actually contains a Greek word, or possibly a word that might be located in the history of one of the other ancient nations. Thus—in the Atlas Portland Cement Company, (together with at least 59 other large establishments in Philadelphia bearing the name "Atlas"), the word "Atlas" recalls a character famous in Greek mythology; in the Ajax Rubber Company, (with at least nine other large Philadelphia concerns bearing the name "Ajax"), the word "Ajax" recalls another Greek character; in the Hercules Overall Company, (with at least nine other Philadelphia industries carrying the name "Hercules"), the word "Hercules" recalls a third famous Greek celebrity; in the Marathon Hat Cleaning Company, (with at least three other Philadelphia concerns, to say nothing of the many now popular "hot-dog" restaurants, bearing the name "Marathon"), the word "Marathon" recalls the site of a famous battle between the Greeks and Persians; in the Neptune Laundry Company, (together with at least three other Philadelphia business houses with the name "Neptune"), the word Neptune recalls one of the Roman deities; in the Vulcan Iron

Works, (together with at least nine other Philadelphia establishments bearing the name "Vulcan"), the word "Vulcan" recalls another Latin deity. Additional examples are: *Phoenix* Trust Co., *Apollo Theatre, Lyric Theatre, Adelphia* Hotel, Penn*sylva*nia *Stadium, Cairo* Cafe, *Eureka* Laundry, *Poseidon* Fish Store, Hotel *Adelphia, Lombard* Street, *Arch* Street, *Corinth*ian Avenue, *Myrtle* Street, *Euclid* Avenue, *Ionic* Street, *Delhi* Street, *Arch*er Street, *Academy of Mus*ic, *Arena* Ice Skating Palace, *Aetna* Life Insurance Co., *Metropol*itan *Opera* House, *Jordan Auto* Co., The *Forum*, the *Olympics* (the *pentathlon* and *decathlon* in connection with the Olympic games), *Empire* Trust Co., *Troy* Laundry Co., *Coliseum Theatre, Municipal* Hospital, American *Legion, Rex Theatre, League* of Nations, and probably other organizations that might be added bearing ancient names such as Mercury, Venus, Saturn, Solomon, Samson, Cleopatra, Minerva, Hermes, Diana, etc. The *italicized* portion of the above-mentioned commercial establishments is the word that is suggestive of some person or thing that is recalled in the history of ancient times.

Or, the association of modern words with essentially similar Greek words, can be brought about by having the pupils list commodities which bear names that will recall something belonging to the ancients. Thus—the word "Fatima" in Fatima Cigarettes, may be associated with the Fatimites, the rulers of Cairo, who traced their descent from Fatima, the daughter of Mohammed. The words, "vulcanize, vulcanizing, vulcanized, vulcanite," etc., could be associated with "Vulcan," the Roman god of fire, whom these words readily recall. Hector's buckwheat, Apollo Chocolates, Ajax hosiery, Pluto water, *Ceres*ota Flour, Pompeii spool cotton, O'Sullivan's Wing-Foot (Mercury) heels, Cupid magazine, (and other periodicals recalling things ancient), Spartan tires, Rameses cigarettes, Arrow collars, Sphinx hosiery, sandals, and a great number of other commodities, are further illustrations of words which recall things ancient. The same thing could be done with the names of the days Wednesday, Thursday, Friday (Woden, Thor, Freya) and of the months January, March, June, July, (Janus, Mars, Juno, Julius); with names of plays, drama or motion pictures; with characters appearing in the comic sections of newspapers and periodicals as

"Cicero" Sapp, "sheik," "Sheba;" with names of places, as gymnasium, fraternity, public baths; with athletic events which recall athletic interests of the Greeks, as, boxing, wrestling, running, jumping, javelin throwing, discus throwing. In fact, there is hardly a phase of modern life, in which some association with the ancient world cannot be found. Surely it is obvious, that an exercise of this kind, will not only enlarge the vocabulary of the pupil, and impress him with the vocabulary contributed by ancient historic peoples, but will substantiate as well, the fact that the first outcome for history as discussed in Chapter I, is the ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong and associating them with characteristics of such lands and peoples.

The third method for increasing the vocabulary of the pupil, so far as the history of the Greeks is concerned, is the memorizing of general Greek terms and modern words general enough to include many Greek ones, such as auto, philo, tele, phonos, gramma, graphos, logos, krateo, archos, dia, epi, anti, ana, ante, etc., which combined with other words, form words which include many Greek ones, lists of which could readily be made by the pupils. For instance, in the case of auto—autocrat, autocracy, autonomy, afford examples; in the case of philo—philosophy, philosopher, philosophical; tele—telephone, telegraph, telepathy, teleosaur, teleology; gramm—grammar, grammatical, epigram, telegram, grammar-school, grammatically, grammalogue, gramme, anagram; graphos—graph, graphite, graft, graphic, grapholite, graphophone, graphometer, antigraph, epigraph, paragraph; logos, logician, logic, philology, biology, dialogue, epilogue, analogue, analogy, etc.; krateo—democrat, autocrat, plutocrat, aristocrat, etc.; archos—arch, archer, archery, architect, archbishop, monarch, trierarch, tetrarch, heptarch, decarch, etc.; dia—dialect, dialogue, diameter, diagraph, diagram, diadem, diagnose, diagonal, etc.; epi—epidemic, epigram, epitaph, epilogue, episcopacy, epistle, episode, epithet, etc.; anti—antagonist, anti-abolitionist, anti-chamber, anti-climax, anti-court, anti-federal, anti-monarchical, anti-papal, etc.; ana—analogy, analysis, anarchy, anarchical, anarchist, etc.; ante—ante-act, ante-chamber, ante-date, ante-diluvial, ante-nicene, etc.

In such incidental vocabulary development, there should be

special emphasis of the names of persons and places of outstanding achievements. For instance, in a study of Greek History, special emphasis should be laid upon the following characters, famous for their outstanding achievements:

Herodotus	Historian.
Zeus	Chief deity.
Heracles	Physical giant.
Homer	Author (Iliad and Odyssey).
Athene	Founder of Athens—Guardian deity.
Dionysius	God of wine and frolic.
Leonidas	Hero of Thermopylae.
Pericles	Athens' greatest statesman (Golden Age).
Demosthenes	Greatest Greek orator.
Socrates	Philosophical teachings.
Plato	Philosophical teachings.
Aristotle	Philosophical teachings.
Xenephon	Author of "Anabasis" and general of famous retreat.
Odysseus	Hero of the Odyssey.
Themistocles	Strategy.
Alcibiades	Arch-traitor.

(For a more complete list of Greek characters, see Appendix III.) In the same way a list could be made of places famous for outstanding achievements, as for instance:

Athens	Art and beauty.
Sparta	Physical development.
Delphi	Oracle.
Olympia	Games.
Olympus	Dwelling Place of the gods.
Marathon	Scene of first battle with Persians.
Thermopylae	Scene of heroic sacrifice of Leonidas and his band of braves.
Corinth	Place visited by Paul; reduced to ruins by Rome.
Salamis	Scene of naval battle which defeated the Persians.
Crete	Largest island; kingdom of Minos; visited by Paul; recent excavations show high civilization.

The fourth method would be the assembling of related Greek words under the above, as well as under the various characteristics

memorized as suggesters for Greek periods and peoples. For example, under arch, there could be assembled such words as, arche, archon, archos, archeion, archaios, archaikos, together with many combinations such as architecton, archbiscopeo, exarch, heptarch, monarch, tetrarch, treierarch, decarch, archtyrannos, monarchia, oligarch, etc., and possibly such words as arc, arcade, architrave, archetype, archipelago, arch-heresy, arch-hypocrite, archeology, archeography, archaic, archean, etc.

There should also be a special emphasis of words which recall associated experiences related to the contributions made by the period and people and which will tend to make each contribution controllingly real. For example, Greece's contribution to architecture and the thought and purposes served by it is made more real by grouping together under architecture such words as: arch, (first in time or rank), architect (archon), arcade, architrave, abacus, acanthus leaves and laurel leaves or wreaths in decoration, amphiprostyle, balustrade, base, capital, caryatid, Doric, Ionic, Corinthian columns, console, corbel, cornice, corona, cyme, entablature, helix, metopes, pediment, oriel, pilaster, facade, frieze, triglyphs, fret, egg and dart, bead and fillet, honeysuckle, stephane, the Apollo Belvidere, the Venus di Milo, the discobolus, Pylon, Stele, Crypt, Acropolis, Parthenon, Erechtheum, Propylea, etc., and of getting the pupils to note how Greek architecture has influenced modern architecture by having them observe these styles and details in the buildings of the city or town in which they live.

Most prime characteristics, celebrities, changes and contributions of ancient peoples can be made more real by associating with them a miscellany of words symbolic of experiences associated with them.

(1) In the case of the Greeks, for example, *Characteristics* of (a) the People, such as their love of the beautiful, may be shown in the number of flowers which have Greek names, and a consequent effort to imitate nature in painting and sculpture—anemone, smilax, myrtle, crocus and its mythical origin, acanthus and laurel leaves in design, hyacinth, iris and narcissus, and the idealizing and personifying of them as springing up from tears or drops of blood of the gods or of beautiful human beings. (b) Relationships made more or less real by such words as barbarian, helots, metics, perioeci, Hellespont,

the Iliad and the Odyssey, Pillars of Hercules, Scylla and Charybdis, the Greek Colonies, the relation of one city-state to another as for example that of Athens with Sparta, Corinth, Thebes, etc., or as sustained through the various leagues, such as the amphictyonic, Peloponnesian, Delian, etc., through the Delphic Oracle, Pan-Hellenic games and as a result of foreign invasion, especially the invasion of Persia, etc. (c) **I**ssues made real by demagogues such as Cleon, the coarse leather dealer, Aristophanes' sausage seller in the "Knights" and his ridiculing of Socrates in the Clouds, Hoi Polloi, tyrant, harmost, ostracism, the treachery of Ephialtes, Alcibiades and Pausanias, Demosthenes' philippics, etc. (d) **M**ovements, as illustrated by the growth of democracy—deme, demos, democracy, plutocracy, autocracy, aristocracy, monarchy, oligarchy, decarchy, trierarchy, tetrarchy, anarchy, etc., or by the development of medicine—physician, pharmacy, Paracelsus, Hippocrates, apoplexy, paralysis, antidote, anodyne, morphine, etc. (e) **E**vents—almost without limit —the Anabasis, the Iliad, the Odyssey, the Theban Trilogy, the Argonautic Expedition, the falling of the Paladium, the ostracism of Aristides, the Persian invasion, the fate of Pausanias, the Peloponnesian War, the Invasions of Philip and of Alexander, etc.

(2) *Celebrities* retained and associated as vocabulary have already been illustrated. (See Chapter I, p. 18). As a phase of vocabulary development, the names of such celebrities as may be thought to be of inferior significance or regarded as "lesser lights," may be retained through their suggested associations. For example, in a study of Greek History, the ancient or modern things that may be associated with the following celebrities representing that people, are enclosed in parentheses, the Greek thing which the celebrity suggests being mentioned first, followed by any modern words which may be associated with each celebrity named. Hermes, (Hermes—messenger of the gods; hermetic, hermetically, Herman, Hermon); Philip, (Greek in form—meaning "lover of horses"; philippic, philippize, and suggesting many combinations with the Greek word "phil" and other words, such as phil-harmonic, phil-adelphia, phil-anthropy, phil-istine, phil-ology, phil-opena, phil-osophy, and many others that might be set down); Hellen, (Greek in form, common ancestor of the Greeks; suggesting Hellas, Hellenian, Hellenic, Hellenism, Hellenis-

tic, Hellenistically, Hellenize, Hellenes, Helenist, Hellespont); Croesus, (suggesting the familiar saying, "As rich as Croesus"); Cadmus, (suggesting the modern words, cad, caddy); Atlas, (recalling the deity who was condemned to bear the world on his shoulders; suggesting the modern term atlas, meaning a geographical book); Critias, (a Greek tyrant—suggesting critic, critical); Mausolus, (a ruler of Cos—suggesting mausoleum, or tomb, used in burial). This same process could be carried out with any of the other Greek celebrities, or with the celebrities of any other people. In the case of the Romans, for instance, such characters as Remus, (the twin brother of Romulus; might suggest the modern character of "Uncle Remus"); Mars, (the reputed father of Romulus and Remus; would suggest martial, Mars the planet, martial law, court martial); Brutus, (the slayer of Caesar; brutal, brutality, brute); Ceres, (the goddess of the fields; cereal, "Ceresota flour"); Flora, (goddess of flowers; floral, Flora or Florence—a girl's name, florid, Florence—an Italian city, florist); Liber, (the god of wine; suggesting many words and things such as liberty, liberal, libertine, liberate and many other words, each of which in turn suggest many other things, as liberty, suggesting liberty of the press, liberty of speech, religious liberty, civil liberty, natural liberty, to take liberty, etc.); Maximus; (the famous dictator; renowned for his "Fabian policy" of delay, also called "Cunctator"; suggesting maximum speed, maximum capacity, maximum weight, the expression "minimum and maximum," etc.); Mummius, (Roman general who destroyed Carthage; suggesting mumm, mummified, mummy, mummer, mummer's parade, mumming and the Greek word "momos"), and many others that might be added. To appreciate the extent to which this type of vocabulary development might be carried, one should consult the list of names appearing in Appendix III.

(3) *Changes* can also be made more or less real by associating words. For example, in Greek history, the change from monarchy to aristocracy might be made clear through vocabulary by the association of such words as; monarch, absolute monarch, limited monarch, divine monarch, monarchal, monarchic, monarchical, monarchist, monarchistical, monarchism, monarchize, (also, perhaps—anarchy, anarchist, oligarch, tetrarch, and other combinations of the

word "arch") and aristocrat, aristocratic, aristocracy, aristarchy, aristocratical, (and possibly other combinations of "krateo" such as theocracy, democracy, autocracy, plutocracy, etc.) This same process could be pursued with regard to other changes in Greek government, and with other ancient peoples. Thus, changes in Rome, such as the change from monarchical to republican form of government and ultimately to the imperial form, the change of the army from patrician to plebeian control, the changes wrought by the adoption of Greek civilization, changes which were brought about as the result of the slave insurrections, changes through revolutions, religious changes, industrial changes, economic changes, changes that came as a result of the barbarian invasions, etc., could all be made more real by an association of words, after the manner that has been illustrated above.

(4) The *contributions* of ancient peoples can best be realized as great, by making the pupil familiar with a great miscellany of modern words derived from the words of the ancients, associated with such contributions. This has already been illustrated in part on page 33, in connection with Greek architecture. It can further be shown with regard to Rome's contribution to civilization in the matter of law and government. Thus from the Latin word "lex" meaning law, have been derived the word lex, and many combinations with Greek and Latin derivatives, such as lexicon, lexicographer, lexicology, lexigraphy, etc. From the word "rex," signifying "king," have sprung the modern words, rex, regal, regale, regalia, etc. From their idea of a senate, and therefore from the word "senatus," we have derived such modern words as senate, senator, senatorial, senatorship, senate-house, senate-chamber, etc. From the Latin word civis and its correlative civitas, have been derived a long list of modern words that are commonly used, such as city, citizen, citizenship, citizenless, civil (which in turn has many and varied usages such as civil war, civil death, civil state, civil year, civil architecture, civil engineer, etc.), civic, civilian, civilized, civilization, etc. After the same fashion, words like forum, tribus, comitium, gens, curia, clientes, centuriata, magister, dictator, fasces, publicus, suffragium, veto, jus (juris), imperium, censor, consul, commercium, municipia, foedes (foederati), socii, legio, candidatus, judices, constitutionis,

princeps, praefectus, res publica, coloni, and many other legal and political terms that might be added, could be hunted down and this miscellany of Latin words, together with the modern words derived therefrom, would surely cause the pupils to realize that the Romans' contribution of law and government was a great and lasting gift to modern civilization.

The multiplication of Greek or Latin derivatives in contemporary English, which has nothing to do with making Greek or Latin characteristics real, and perhaps little to do with relating them to each other, is in no sense dependent upon the reading of the classic writers, and only in conspicuous instances is dependent upon the history of Greek or Roman thought. It can, however, readily result from the recombination of Greek or Latin words and particles made familiar in the realization of Greek or Roman characteristics through vocabulary as already illustrated.

For example, *pan* made familiar through the pantheon—a temple to all the gods taken together, or through the combination of noises brought together by the god Pan, and in pandemonium, easily explained pan-hellenic, panorama, panoply, pandora, pansophy, Pan-American, Pan-Slavism, etc. Or *tele,* the Greek word for remote or distant as indicating a characteristic Greek interest in the far-off shown in the Odyssey and Herodotus, easily explains telescope, telegraph, telephone, telepathy, teleosaurus, teleology, etc. Or in Latin through the combination of words, almost without limit, with the prefixes ad, ante, circum, con, in, inter, ob, post, prae, pro, sub and super.

Included in this sort of vocabularly development should be all frequently used quotations or inscriptions, such as "Ad Kalendas Graecas," the Latin "at the Greek Calends," an ironic expression meaning "never," because the Greeks had no Calends; or "Eureka!" the ejaculation of Archimedes, who, while taking a bath in a brimming tub of water observed that the amount of water displaced was equal in volume to that of his own body; or, the *"Gnothi seauton"* "Know Thyself" of Socrates, inscribed upon the temple at Delphi; or, another inscription inscribed upon the aforesaid temple, such as "Do nothing in excess"; or, other pithy sayings ascribed to the "Seven Wise Men," such as: "The greatest blessing is the power to

do good." "Pardon is better than punishment." "Unlucky is he who cannot bear ill-luck." "The most difficult things are to keep a secret, to forgive injuries, and to improve one's time." "The quotations from the Latin are so numerous, that only a few of the more striking (i. e., those most commonly used in literature or public speaking) have been set down here, as: *"Carthago est delenda"* (Carthage must be destroyed), *"Veni, Vidi, Vici"* (I came, I saw, I conquered), *"Ab urbe condita"* (From the building of the city—i. e., Rome), *"Anno domini"* (A. D.—in the year of our Lord), *"A priori"* (From the cause to the effect), *"Argumentum ad hominem"* (An argument to the man), *"Ante bellum"* (Before the war), *Ante meridian"* (A. M., before noon), *"Post meridian"* (P. M., after noon), *"Causus belli"* (A cause for war), *"Non compos mentis"* (Mentally unbalanced, or of unsound mind), *"Dramatis Personae"* (Characters of the drama), *"Ecce homo"* (Behold the man), *"Ex officio* (By virtue of his office), *"Ex post facto"* (After the deed is done), *"Ex tempore"* (Off-hand), *"Habeas Corpus"* (You may have the body), *"In loco parentis"* (In place of a parent), *"In memoriam"* (In memory), *"In toto"* (In the whole), *"Ipse dixit"* (He himself said it), *"Lapsus linguae"* (A slip of the tongue), *"Lares et penates"* (Household gods), *"Lex talionis"* (The law of retaliation), *"Magnum bonum"* (A great work), *"O tempora O mores!"* (O the times! O the manners!), *"Paterfamilias"* (Father of the family), *"Per annum"* (Per year), *"Per capita,"* (By the head), *"Per centum"* (By the hundred), *"Per diem"* (By the day), *"Per se"* (By itself), *"Post mortem"* (After death), *"Quo warranto"* (By what warrant or authority), *"Quod erat demonstrandum"* (Which was to be demonstrated), *"Reductio ad absurdum"* (A reduction to an absurdity), *"Respublica"* (The Republic), *"Sartor resartus"* (The cobbler mended), *"Sic semper tyrannis"* (Thus always to tyrants), *"Sic transit gloria mundi"* (Thus passes away the glory of the world), *"Sine die"* (Without a day), *"Statu quo"* (The state in which), *"Sub rosa"* (Under the rose, i. e., secretly), *"Tempus fugit"* (Time flies), *"Terra firma"* (Firm ground), *"Ultimus or Ultimo"* (The last), *"Via"* (By way of), *"Vice-versa"* (The terms being reversed), *"Viva voce"* (By the living voice, by word of mouth), *"Vox populi, vox Dei"* (The voice of the people, the voice of God). The

influence of the ancients may further be seen in current expressions such as "Thumbs down," "As wise as Solomon," "By Jove," "As rich as Croesus," "By Jupiter," "As cruel as Nero," "The patience of Job," "As strong as Samson," "As swift as Mercury," "As beautiful as Venus," "He works like a Trojan," etc.

The attempt has been made in this chapter to indicate the possibility that more modern ideas and facts are explained, and each of them more fully explained by historic periods and peoples, in proportion to the number of words associated with the period which locates them in it, and the number of words and experiences which, when they are thus located, associate them with its prime characteristics, celebrities, changes and contributions. It is hoped that this analysis will pave the way to general experimentation with methods for enlarging the vocabulary of pupils, through materials and methods incidentally used outside of the recitation period, and that the manner in which most prime characteristics, celebrities, changes and contributions of ancient peoples can be made more real through multiplying vocabulary will be similarly tested. From the amount and type of historic materials that have been used in an illustrative way, it should be obvious that the vocabulary contributed by ancient peoples, and which even these incidental illustrations show is rangeful and recurring, if not a unique contribution to the pupil is or at least can be gained earlier by him through a study of ancient history. Incidentally, the development of this second outcome, substantiated the first outcome treated in Chapter I, namely, that it gives the pupil the ability to interpret recurring modern facts and ideas by locating them in the historic lands and periods to which they belong and to associate them with the characteristics of such lands and people.

In the next chapter, the third outcome, namely, the effort to show how incidental impressions gained from history can cumulatively reinforce useful or essential modern attitudes and standards which can be taught without them, but which become a unique history contribution from the fact that controlling impressions are certain to be gained from the study of history, which, if wrong must be counteracted, and if right, strengthened, will be developed.

CHAPTER III

OUTCOME No. 3—*Incidental impressions gained from history which can cumulatively re-enforce useful or essential modern attitudes and standards which can be taught without them; are not in themselves unique, but become a unique history contribution from the fact that without their emphasis, wrong controlling impressions are certain to be gained from the study of history. The uniqueness does not lie in the impressions, but in the responsibility of history for correcting them through history or while they are being formed, if they are gained in history study.*

It has already been pointed out that scholars gain certain impressions once they come under the instruction of history. (Page viii.) This fact has been more fully treated in Appendix II, where the investigation conducted at the Central High School of Philadelphia, indicates that incidental impressions may be gained from the study and teaching of history. These incidental impressions thus gained from history, will naturally re-enforce useful or essential modern attitudes and standards, or else create or strengthen wrong ones.

Since the study of the outcomes of history-teaching reported by the boys in a representative high school surely demonstrates that emotional outcomes of the sort that can affect character was customary and common there, it is a fact and not an assumption that in all high schools where this is found to be true, either through the teaching of history itself, or outside work which parallels it, such outcomes should not be left to the chance complexes of Freud, which may result in wrong and dangerous character, but must be combined into controlling characteristics useful to the individual and to society. Where wrong impressions have been created through the study and teaching of history, such wrong impressions should be corrected *through history*. In short, history carries with it a unique responsibility for correcting all wrong impressions, created by *it*, as it also bears the responsibility for creating and strengthening right ones.

Among the wrong impressions which the teaching of Ancient History created (as indicated by the Central High School investigation referred to above) are: an admiration of imperialism when the life and deeds of Alexander the Great or Julius Caesar were studied; a wrong conception of religious values such as the impression that the Oriental or Greek forms of belief are superior to the Hebrew or Christian forms; or *any* incorrect impressions gained regarding the characteristics, celebrities, changes or contributions of a people or peoples.

A student who forms the habit of admiring the military feats of Alexander the Great or of Julius Caesar, is likely to carry with him the conception that imperialism is a mark of heroism to which one should aspire; when their spirit of indomitableness or their bull-dog type of perseverance may have been the impressions the teacher meant to convey. If such wrong impression has been imparted through the study and teaching of history—then *history* is uniquely responsible for correcting the wrong impression that has been created.

Again, a student who is impressed with the pomp and ceremonialism of the Oriental religions, or who gains the impression that the religion of the Greeks, (with its conception of Zeus as a deity who is superior among many other deities—a kind of "boss" god over other gods) is similar to the principle of monotheism established by the Hebrews, should have such wrong impressions corrected *through history,* while they are being formed, by showing the distinctive contribution which the Hebrews made when they took a step forward in religious doctrine by crystallizing the idea of *one* God—not *among* many gods or a kind of supervisor over them, but one and *one only,* without competitor, compeer or contemporary.

The same is true whenever a study of the characteristics celebrities, changes or contributions of any people is undertaken. The very impression that the subject as a subject is "dry" and "uninteresting" must be corrected by history itself. The onus of convincing a student to the contrary lies with *history.* The task of correcting wrong impressions such as the study in Appendix II discloses—as when a student gains the impression that Caesar's expeditions "teach me to be bold and courageous" (See page 124); the realization that "the Romans in employing Greek captives as teachers for

their children—suggests that one work for the uplift of humanity" (p. 127); the realization that "the building of large and beautiful houses improved the nation—suggests the uplift of humanity," (p. 127); the realization that "Hannibal's zeal for his country teaches us, if necessary to fight and die for our country" (p. 130); the attitude that "one should fight, and if necessary die, rather than surrender" (p. 130); the realization that "prayer makes people more religious" (p. 133); the realization that "the doctrine of predestination takes away the fear of death" (p. 133); the realization that "pilgrimages suggest that one should pray at least once in a lifetime," (p. 134); the attitude that "the building of temples will cause people to go and worship" (p. 134); the attitude that "predestination is an injury to religion because it is unbelievable" (p. 134); the attitude that "tithing is harmful to religion because it is too much" (p. 134); the attitude that "praying five times a day is thought too much, and therefore detrimental to religion" (p. 134); the attitude that building churches and synagogues "leads people to become good and pray and believe in God" (p. 137); the attitude that "most people now follow the morals of Christ" (p. 137-8); the attitude that "the rich control politics and that this shows how to run politics should be a help to a lawyer" (p. 143); the realization that "the days of killing for pleasure are over—(such as gladiatorial shows) this should help a lawyer in his cases" (p. 144); the attitude that "Octavius avenged the death of his friend, results in the realization that this is a commendable quality essential to leadership" (p. 148); the impression acquired by fifteen boys that Caesar was a follower of the people (p. 149); the realization that "the manner in which the Spartans trained their boys was conducive to good health" (p. 152); are but a few samples of many erroneous conceptions that the Central High School investigation reveals. Since a study of history created these wrong impressions, it surely became the *unique responsibility of history* to have corrected them when they were created.

History, not only bears a unique corrective responsibility, but is also responsible for seeing that *right* impressions should be re-enforced and strengthened.

As Doctor Yocum has so clearly pointed out in the "Summary of the Third Report of the Sub-Committee on Objectives of the Com-

mittee on Character Education" given at Chicago on February 25, 1924, if, as in his judgment it is wrongly assumed,

> . . . . . 'abstract' characteristics cannot be made generally controlling, nothing remains to be done but to study the situations commonly arising in the customary environment of individuals and social groups, and so to direct individual and group activities that the resulting conduct is good, in the hope that it will continue as similar experiences recur and tend to carry over to those that are different. Character education thus becomes a selected and regulated cumulative experience.
>
> But if it can be demonstrated and generally realized that in all of this sum-total of conduct thus made selective and continuing, there are a few KEY-CHARACTERISTICS which are not only conduct, but *controls* of all other conduct involved in character, and which can be *surely* developed, the whole problem of character education is changed.[1]

Whether or not further experimentation such as has been recommended by Doctor Yocum will prove that the outcome of complexes which, if adequately developed, will assure ready control by all other virtues through a reassembling of their elements, his "Key-Characteristics" are obviously useful enough for the possible contribution of history-teaching to character-development to be illustrated through an assembling of historic incidents contributory to them.

Since the inquiry into the "Accepted Purposes" of history teaching in secondary schools, reported upon in Appendix I, does not demonstrate that character education is a fundamental and universally accepted aim, and therefore, that any considerable part of the time given to such teaching will be devoted to the attempt to develop controlling characteristics, it is safe to consider the incidental development of impressions contributory to the four "Key-Characteristics" in connection with a perfunctory teaching of ordinary historical textbooks. If, as Appendix II shows, high school pupils are gaining impressions of their own—some right, some wrong, the least that the history teacher can do is to see that such feelings are "definitely centered" upon *right* ideas, and that those contributory to "Key-Characteristics" cumulatively re-enforce each other.

In order to demonstrate this in the most expeditious manner, it will probably be sufficient for the purpose of this thesis, (1) to pre-

[1] Yocum, A. Duncan, "Summary of the Third Report of the Sub-Committee on Objectives of the Committee on Character Education," p. 1.

sent in outline form under Appendix IV, the four "Key-Characteristics" discussed in Doctor Yocum's report referred to above, which will set forth a list of essential modern attitudes and standards; (2) to develop at greater length in this chapter, two of the types suggested under the first of these "Key Characteristics," which will show how historic materials can cumulatively re-enforce useful or essential modern attitudes and standards; and (3) to weave into the remaining "Key-Characteristics" together with some of their types, samples of references that have been gathered, which will demonstrate that there is an abundance of historic materials at hand with such contributory force, as to cumulatively re-enforce those useful or essential attitudes and standards. This last mentioned material will likewise be found in Appendix IV.

Having once become familiar with (1) discussed above, the next task is to develop two of the types appearing under the "First Key-Characteristic" which will show how historic materials can cumulatively re-enforce useful or essential modern attitudes and standards. In Doctor Yocum's "Character Education Committee Report," it is suggested that an attitude of "Love" as the *first* "Key-Characteristic," can be developed through the building up of the LOVE COMPLEX. This report further states that the Love Complex includes the elements necessary to develop the following types:

LOVE COMPLEX:

1. *AN ATTITUDE OF* **LIKING** *TOWARD ALL THE GOOD IN THINGS.*
2. *AN ATTITUDE OF* **GOOD WILL** *TO ALL AND FOR ALL THINGS.*
3. *AN ATTITUDE OF* **SYMPATHY.**
4. *THE SENSE AND HABIT OF* **SERVICE** *TO ANYONE OR ANYTHING LOVED.*
5. *THE HABIT OF* **SELF-SACRIFICE** *THROUGH LOVE.*
6. **KINDNESS** *IN WORDS AND MANNER.*

Of these six types, the first two, namely, *LIKING* and *GOOD WILL,* will be treated at greater length, as already intimated above.

1. *AN ATTITUDE OF* **LIKING** *TOWARD ALL GOOD THINGS AND ALL THE GOOD IN THINGS.*

In taking up a consideration of the LOVE COMPLEX, attention should be called to a significant statement made in the aforementioned report, which states that

> Each of these six elements has a controlling complex of its own, which so far as possible, should be developed in every detail for every individual and social group, at each period of development. But even though some elements in the following subordinate complexes of the general love complex may not be developed, the development of even a part of each complex may be enough to make liking, good-will, kindness, sympathy, service and self-sacrifice controlling, all qualities and activities subordinate to love or related to it become through them good and useful.[2]

Keeping this in mind, it will be discovered that the same report gives the following definition for the LIKING COMPLEX:

> A controlling wish to develop an attitude of liking toward all good things and the good in all things through: PASSIVE LIKING of the good which is obviously pleasant or beautiful (attraction); POSSESSING LIKING for all personally attainable good things, the possession of which is necessary to their enjoyment and the satisfaction found in possessing them (appetite and desire); PROVED LIKING of all good things and persons known to be true and strong (affection and friendship); and PRODUCTIVE LIKING of good through doing it and doing it well (self-expression)[2].

a. PASSIVE LIKING.

To develop a controlling sense of PASSIVE LIKING through history, the teacher would have to create within the minds of the pupils the realization that history abounds in and is pervaded with pleasant and attractive persons and things. He should get them in the habit of looking for these pleasant and attractive phases of human interests and experiences. It could be accomplished, in part, by calling their attention to the fact that historians in all times have endeavored to present the pleasant and attractive, as well as the unattractive or ugly side of life. In fact, by consulting the list of objectives in Appendix I, it will be seen that it has been the express aim of some historians "to entertain and instruct," while Herodotus, the noted Greek historian, who is said to have written with the specific purpose "to entertain the public," says in the introduction of Book I:

[2] Yocum, Op. Cit., 41-42.

> This is a publication of the researches of Herodotus of Halicarnassus, in order that the actions of men may not be effaced by time, nor the great and wondrous deeds displayed by Greeks and barbarians deprived of renown.[8]

Thus, by pointing out the desire of historians to please or to present the attractive, and by showing how modern historians aim to present a many-sidedness of human interest in their writings, the teacher is enabled to emphasize that which is pleasant and attractive as he proceeds with the subject. It will be necessary, of course, that as he proceeds, he will develop a proper sense of discrimination between what is right and what is wrong, or what is esteemed good and what bad, what pleasant and attractive and what is unpleasant or ugly.

Furthermore, there is grave danger of creating wrong impressions, even where only that which might be deemed all-attractive or all-pleasant is stressed, unless the pupil is cautioned or directed against what might be called dangerous types of pleasant or attractive historical information. For instance, the pupil might reason that it may have been regarded as worthy a true Persian to be able to ride a horse, shoot an arrow accurately and tell the truth at all times to one's friends, but when he discovers the knavery and dishonesty of these Persians in their marauding expeditions against their neighboring enemies, he may be inclined to discount their standard of morality as it relates itself to truthfulness. There are many commendable and ofttimes sterling qualities in historical characters or incidents which teachers may be desirous of having pupils emulate, but it is probably equally as important that they point out what points of strength these celebrities lack and how much greater they would have appeared had these strong traits been supplied. In addition to this, it should be remembered that with all their faults or shortcomings, the habit of looking for the pleasant and attractive features in their characters may still obtain. There are probably no teachers who would recommend, for instance, the Spartan method of training their boys in honesty, self-control, bravery or respect for elders, by making them give short answers to questions like, "Who is the best man in the city?" or "What do you think of this action?" and

[8] Cary, H. F., London, 1894, "Herodotus" (a literal translation), p. 1.

then biting their thumbs if they answered incorrectly or at too great length.[4] And yet, the attractive side, namely the desire of the Greeks to secure these virtues, at least, is laudable. If it was so important in their minds that youths should be trained in the pleasant or good characteristics of life, ought not the teachers of modern youth be ambitious to give them better and higher standards for the attainment of right character?

Another thing that will be necessary is to judge the character or incident in its historical setting. A teacher can ill afford to condemn or denounce, for instance, Jacob's cunning connivance and craftiness against his brother Esau, without at least reflecting upon the advance that had been made over the earlier system of blood revenge in the period of Cain and Abel. Certainly, he is not to condone subtilty or artifice, but at the same time he can show the progress human society had made over the period of bloodshed and how the doctrine of substitution was a step forward in civilization. The same is true of other periods of history. Little, if anything, will be accomplished, for example by denouncing the bigotry and intolerance of Puritans or Roman Catholics of the same period, unless it is measured in terms of advancement over earlier attitudes that existed or is understood in the light of the times in which these people lived and moved.

By thus selecting the pleasant or attractive in history, the teacher could get his scholars in the habit of looking on the pleasant and beautiful side of persons and things and probably create within them an attitude of passive liking. To assist him toward this end, he could employ additional materials that are illustrative of passive liking.[5]

Thus, by habitually adverting to the pleasant, delightful, aesthetic and attractive side of life, the teacher would instill within the minds of the pupils an admiration for the beautiful and attractive that would result in an attitude of PASSIVE LIKING, which is a type of the LIKING COMPLEX.

[4] Graves, F. P., "A History of Education," Vol. I, p. 153.

[5] Examples of additional materials illustrative of *Passive Liking*:
Spencer, John, London, Wilson, 1658.
Field, Eugene, "Little Boy Blue."
Riley, James Whitcomb, "The Little Orphan Annie Book."
Thoreau, Henry D., "Walden."

b. Possessive Liking.

When it comes to a question of possessive liking, the second type under the liking complex, it will be discovered that to create a sense of possessive liking for the good things in life, this type of liking can be developed through the same outcomes that were essential to passive liking plus a desire to possess them in a righteous way, that is, by bravely exerting one's self to obtain possession in a just and fair way.

A controlling sense of possessive liking for all personally attainable good things, can be readily created and stimulated through history because it presents the ambitions, appetites, cravings, desires, longings, etc., of human beings in ages past for things that may be regarded as both good and bad. For this reason it becomes apparent that possessive liking will have to be habitually limited if the right ambitions, appetites, cravings, desires, etc., are to result. It can be limited by developing within the minds of the scholars the realization that it is folly to long for that which is unattainable and which will result in making them dissatisfied, unhappy and discontented. Thus, if Alexander the Great had realized the needlessness of trying to drag his weary soldiers over the Indus and to attempt tc force them to forge on into India, he would probably not have had to sulk in his tent and to sigh because he had "no more worlds to conquer." Even where a desire is useful in itself, but will cause harm if carried to excess, the students should be shown that it must be tempered by control. This could be demonstrated by the training of the Spartan boys. Here, physical training, which is a possession which most boys covet, became harmful in many instances because it was driven to excess.

In addition to establishing a standard of not being too dependent upon material things, whether useful or useless, possessive liking would also have to be tempered through self-control. The pupils would have to get into the habit of limiting satisfaction through repressing any desires that might be harmful to others or where the risk of harm would be greater than the satisfaction that would be obtained. This could be illustrated through Ancient History in the conduct of Ephialtes, the "Judas Iscariot" of Greece, who in satisfying his craven desires, brought untold misery to his fellow

patriots by his treachery; in the case of Alcibiades who thrice turned traitor; of Alexander the Great whose ambitions knew no bounds, of Anthony whose inability to practice self-restraint brought disaster to himself and to others; of Marius, whose fleeting satisfaction of becoming consul for the seventh time was not worth the risk he took in order to obtain it, and many other instances that might be cited.[6]

From the foregoing it will be seen that it is essential that the habit of discriminating between what is harmful to self or unjust to others, and what is not, would have to be taken into consideration. Scholars would also have to get into the habit of giving equivalent returns to others for favors received or desires that had been satisfied. They should also be gotten into the habit of associating certain words with POSSESSIVE LIKING, such as ambition, appetite, craving, desire, longing, relish and taste. In many instances such words will describe, in part at least, certain historical characters or call to mind certain historical incidents which ofttimes define what constitute POSSESSIVE LIKING.

c. PROVED LIKING.

The third type under the **LIKING COMPLEX** is a sense of PROVED LIKING or affection of all things that have been tested and found worthy. Where this sensing does not exist, it could be developed through the realization that historic characters of the past have exhibited a passive and possessive liking for standards of strength and have been controlled by them, as for example, when the Athenians refused to be bribed by Mardonius to join the cause of Persia, they showed that they were controlled by a standard of independence and honor when they said, "so long as the sun shall continue in the same course as now, we will never make terms with Xerxes."[7]; or the standard of independence and self-respect as was displayed by Appius Claudius, the blind old censor, who, when Pyrrhus sent Cineas to sue for peace with the Romans, broke in on the persuasive eloquence of Cineas with the stern warning: "Let the senate never

[6] Examples of additional materials illustrative of *Possessive Liking* are:
Spencer, Op. Cit., p. 650, No. 1921; p. 613, No. 1797; p. 433, No. 1217; p. 44, No. 176.

[7] Herodotus, VIII, 143 (A literal translation by the Rev. Henry Cary, London, 1894).

make peace with an enemy on Italian soil."[8] By thus pointing out the various standards of strength as they occur throughout the text or the course, the teacher could encourage the scholars to imitate these characters in their own lives, or through the power of imagination, by attempting to place themselves in like situations and experiences, create and develop a sense of PROVED LIKING, which is the outcome that is desired.

In following this course of procedure, however, care must be exercised to develop attitudes of avoidance, disapproval, distrust, dislike, contempt, indignation, etc., for all forms of weakness occurring in characters or historical incidents. When, for example, they study concerning Achilles, that he sulked in his tent and refused to help the Greeks in their battles with the Trojans because Agamemnon took from him a captive girl whom he desired for himself; when they learn of the torture to which the Spartans subjected the Helots; of the spirit of procrastination of the Spartans in refusing timely assistance to the Athenians when the Persians had invaded Greece; of the treachery of Ephialtes, Pausanius, and Alciabides; of the hypocrisy and double-dealing of Themistocles; of the treatment accorded to Socrates; of the weaknesses and excesses of Alexander the Great, etc., etc., and do the same with characters and incidents of Roman History, they cannot but help to develop or at least strengthen the attitudes designated above, namely, dislike, disapproval, etc. In doing this, however, it will be essential that they get into the habit of looking for and judging the things worthy to be liked.

In addition to this, it would be necessary that they get into the habit of associating with PROVED LIKING words like affection, artistic appreciation, attachment, congeniality, esteem, friendship, regard and respect, and to develop an attitude of toleration for ugliness which cannot be avoided, or an attitude of respect for ugliness that is essential to strength, and, wherever possible, to develop an attitude of liking for ugliness that is unavoidable in objects of affection. This could be done, in Roman History, for instance, when Rome's wanton destruction of Corinth or Carthage is studied, or when the craven career of Marius or Sulla in executing their proscriptions is being considered, or when the assassination of Julius

[8] Morey, Wm., "Ancient Peoples," p. 347.

Caesar is being discussed, or the gloating gluttony of Nero revealed, or the destruction and vandalism of the Goths, Huns, Germans and other barbarians is being studied, etc., etc.

Illustrations of PROVED LIKING abound in ancient history, of which the following are but a few samples:

The story of Ruth, the Moabitess of Old Testament fame, is an instance of proved liking. When she was subjected to the acid test of making the choice of returning to her kinsmen or abiding with her mother-in-law in the country of her enemies, she proved her affection for Naomi when she said:

> Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.[9]

Another illustration of PROVED LIKING is shown in the attitude of defiance displayed by the leading cities of Greece, Athens and Sparta, which, when Xerxes sent heralds to them, demanding land and water as a token of their surrender to Persian domination took the heralds; the former throwing them into a deep pit; the latter into a well, with the counsel that they could find there all the land and water they wanted to take to their king. In this way, these Greeks demonstrated their love for their country.

The following incidents illustrate still further the type of PROVED LIKING:

> When Cyrus took the King of Armenia, and his son Tigranes, and their wives and children prisoners, and upon their humble submission, beyond all hope, gave them their liberty and their lives; in their return home, as they all fell to commending Cyrus, some for his personage, some for his puissance, some for his clemency; Tigranes asked his wife, What thinkest thou of Cyrus? is he not a comely and proper man, of a majestick presence? Truly (said she) I know not what manner of man he is, I never looked on him. Why, quoth he, where were thy eyes all the while? upon whom didst thou look? I fixed my eyes, said she, all the while upon him, (meaning her husband) who in my hearing offered to Cyrus, to lay down his life for my ransome.[10]

[9] Ruth, Chapter 1:16-17.
[10] Spencer, Op. Cit., p 10, No. 38.

It is reported of Aeschines, when he saw his fellow scholars give great gifts to his Master Socrates, he being poor, and having nothing else to bestow, did give himself to Socrates, as confessing to be his in heart, and good will, and wholly at his devotion. And the Philosopher took this most kindly, esteeming it above all other presents, and returned him love accordingly.[11]

In our English Chronicles, we read of the rare affection of Elinor the wife of Edward the first; the King having gotten a wound by a poysoned dagger, she sets her mouth to the wound to suck out the poyson, venturing her own life to preserve her husband's.[12]

The same thing can be done with the balance of Ancient History. Here is a page out of early Roman History to illustrate it:

. . . . . the Gauls, who had come from beyond the Alps, had overrun the valley of the Po and Etruria, and were now within a few miles of Rome at the little river Allia. They were men the like of whom the Romans had never seen before—with their gigantic bodies, their long yellow hair, their flashing blue eyes, and their heavy swords and battle-axes. The Romans sent an army to meet them and suffered terrible defeat. The Gauls pressed on to Rome, and captured the city. Only the Capitoline hill with its strong fortifications remained untaken. The grave senators, the story goes, took their seats in the Forum, resolved to meet calmly their fate, hoping that for their sacrifice the gods might save the city. The Gauls were at first awe-struck at the sight of these venerable men sitting unarmed in their sacred robes; like fearless messengers from heaven. At length a Gallic chief ventured to stroke the long beard of one of the senators; the old hero raised his ivory staff and smote the offender; whereupon the barbarian slew him and his companions. The whole city was now plundered and burned, and the Gauls laid siege to the Capitol, which could be approached only by steep cliffs.[13]

There are many additional illustrations that might be drawn from Roman History such as are revealed during the period in which Rome was making her conquest of Italy; when Hannibal invaded her domains and she was passing through her "darkest hour"; in the attitude of Julius Caesar, who, when he beheld his "friend" Brutus among the conspirators, bowed his head to the blows of the latter's dagger with the pitiful cry, "et tu, Brute!" in the bitter disappointment of Caesar Augustus, whose words of anguish, "Oh, Varus, Varus, give me back my legions" usually stirs the interest and admir-

[11] Ibid, p. 154, No. 615.
[12] Ibid, p. 112, No. 454.
[13] Morey, Op. Cit., p. 337.

ation of the most phlegmatic and calloused boy; in the persecutions of the Christians, as characterized by individuals like Polycarp, the aged bishop of Smyrna, who, when asked to blaspheme the name of Christ, answered: "Eighty and six years have I served Him; and He never did me wrong. How can I now blaspheme the name of Him who has saved me?"[14]; and many other incidents that might be mentioned.

Thus, by calling the attention of scholars to recurring illustrations of PROVED LIKING throughout the text and supplementing them with additional historical materials, the teacher could create the realization within their minds of how the ancients showed their love and loyalty to each other, to their nation or to certain principles, and encourage them to imitate their virtues and shun their vices, until they would develop a controlling sense of PROVED LIKING, which is the third type of the **LIKING COMPLEX.**

The last type of the **LIKING COMPLEX** to be considered is a sense of PRODUCTIVE LIKING. This could be developed through self-expression, adventure, routine, accomplishment and skill. By exercising their native-abilities and satisfying their natural interests in things that are good or useful and which they will naturally like, pupils will develop the habit of self-expression that will result in PRODUCTIVE LIKING. In this process it would be necessary that the pupil develop the standards of self-control, self-sacrifice, justice, honor, generosity and any other standards that are thought essential to the common welfare.

d. PRODUCTIVE LIKING.

In developing the sense of PRODUCTIVE LIKING, it would be necessary too, for the pupil to form the habit of participating in good and useful adventure and of shunning all adventure whose results are known to work harm or injury. This could be done by getting him into the habit of looking for the good in things. He would also have to get into the habit of limiting adventure by developing the habit of routine for all activities that are good or useful. On the other hand, care would have to be taken not to crush out the sense of curiosity by a useless and hopeless routine. This could be done by

[14] Morey, Op. Cit., p. 512.

counterbalancing routine by a variety of routines and by taking part in adventure.

Furthermore, it would be essential to get pupils accustomed to the thrill of achievement by limiting their undertakings or standards to those which they would be able to attain, or to attain through co-operation with others, and of getting them into the habit of getting satisfaction from having done their best. Also in giving them training and practice in an undertaking until they would attain skill, together with an accompanying sense of satisfaction that would result in PRODUCTIVE LIKING. Associated with it, the student should form the habit of correctly using the following words: self-realization, ambition, natural abilities, natural interests and natural talents.

The sense of PRODUCTIVE LIKING could be illustrated in Ancient History through calling the attention of the student to the ability of the earliest man in the making of tools, implements, utensils, the skill of producing fire and of making countless articles for use and ornamentation. It could be shown in the ancients' invention of writing, art, architecture, literature—in short, in the manifold interests which early man had, and the evidences he has left as an expression of himself and his achievements. The domestication of animals, selecting and determining of proper foods, the venturing forth from his original habitat, the navigation of uncharted waters, the ingenuity in contriving and constructing of places of shelter and many other acts of human endeavor might be cited, such as religious, educational, philosophical, psychic, sociological, etc., some of which would surely stir the imagination of youths to PRODUCTIVE LIKING, which is the fourth type of the LIKING COMPLEX.[15]

2. *AN ATTITUDE OF* **GOOD WILL** *TO ALL AND FOR ALL THINGS.*

Good will has been defined in Dr. Yocum's report referred to above, as

> A wish for the good to all beings and for all things, developed through a realization of possession and responsibility, a sense of gratitude or

[15] Additional examples illustrative of *Productive Liking* are:
Morey, Op. Cit., pp. 202; 291-3; 451-2.
Spencer, Op. Cit., p. 103, No. 420; p. 196, No. 774.
Cheyney, E. P., "A Short History of England," p. 64.

appreciation for good will shown by others, or an altruism which springs from liking.[16]

An attitude of good will can be created through the study and teaching of Ancient History and supplementary materials, by getting the students to realize that good will is secured through tolerance, kindness, sympathy, service and self-sacrifice, concerning which many illustrations may be found. It may be stimulated through the realization that characters in history have shown an attitude of liking for what they produced, or as a result of responsibility through ownership, co-operation or equivalent return. Or, good will could be shown in the disposition of tolerance, kindliness, sympathy, service and self-sacrifice of celebrities known throughout history. Pupils should be encouraged to imitate such character traits, and, where the feeling is not surely known to exist, they should be encouraged to imagine or to try to imagine it as existing. They should also be urged to inhibit or suppress feelings of ill-will such as peevishness, petulance, impetuosity, impatience, distemper, etc., of which there are many illustrations in history, and to develop instead, the types of love mentioned above.

To make good will completely controlling, there must be associated with it four of its types, namely: *good nature, altruism, magnanimity* and *forbearance*. It might be well, too, to keep in mind the variations and composites of good will which are: amiability, benevolence, charitableness, clemency, compassion, forgiveness, tolerance, patience, leniency, etc. There are many incidents in history that could be used to illustrate all of these variations and composites. It will probably be sufficient for the purposes of this thesis, to present a few illustrations as samples that will show how good will may be emphasized in history by developing the four types mentioned above.

a. *Good Nature—*

A historical incident that portrays good nature is the character sketch of the Emperor Titus, of Rome, given by a certain writer who says of him:

> The new prince reigned only two years, but during this brief time he followed the generous policy of his father, and won from the people the

[16] Yocum, Op. Cit., p. 46.

title "The Delight of Mankind." The story is told of him that one evening with a party of friends he recalled the fact that he had granted no favor to anyone since morning, and exclaimed to his friends, "I have lost a day." [17]

Other illustrations of good nature may be found in the careers of the five good emperors as they have been called. For instance, concerning Nerva, it has been said that

> One of the noteworthy features of his short reign was his attempt to relieve the poor. He bought up large lots of land from the wealthy landlords, and let them out to needy citizens. He showed his interest in the cause of general education; he set apart a certain fund, the interest of which was used to educate the children of poor parents. He was universally beloved; and his wise and benevolent reign is praised by all ancient writers. Tacitus said of him, "He blended things once irreconcilable princely power and liberty."[18]

The attitude of good will may be further demonstrated through its type good nature, by additional incidents drawn from literature.[19]

b. *Altruism—*

What is true of good nature, is likewise true of "altruism." This type of good will may be adequately emphasized through historical incidents, until a habitual attitude and manifestation of altruism would become impressed upon the pupils' minds, resulting in an attitude of good will, and this, in turn, in a right attitude of love, which is the outcome originally stipulated as the first Key-Characteristic in the development of character. Doctor Yocum's report says that: "Altruism is gained by associating with love and with a willingness to sacrifice for others, a knowledge of what constitutes the interest and is necessary to the well-being of others."[20] Samples of historical incidents illustrative of altruism are noted below.[21]

c. *Magnanimity—*

The next type of the "Good Will" complex to be considered is

[17] Morey, Op. Cit., p. 477.
[18] Ibid., p. 479.
[19] Additional examples illustrative *of Good Nature* are:
(1) Spencer, Op. Cit., p. 179, No. 710; (2) Haney, J. L., "The Story of Our Literature," p. 21; p. 185.
[20] Yocum, Op. Cit., p. 47.
[21] Examples of historical incidents illustrative of *Altruism:*
(1) Morey, Op. Cit., p. 41; p. 241; (2) Spencer, Op. Cit., p. 23, No. 94; p. 547, No. 1585.

magnanimity. According to the report already referred to above, the habitual attitude and manifestation of magnanimity is defined as the

> . . . . great-mindedness where the interests of self and others are concerned, through the inhibition of feelings of insensibility to feelings favorable to self or unfavorable to others, which spring from petty interests.[23]

Following this line of thought, it will be observed that the following incidents are illustrative of the attitude of magnanimity:

> There is made mention of two famous philosophers, falling at variance, Aristippus and Aeschines: Aristippus comes to Aeschines, Shall we be friends? Yes, with all my heart, saies Aeschines. Remember (saith Aristippus) that though I am your elder, yet I sought for peace. True, saies Aeschines, and for this, I will always acknowledge you to be the more worthy man; for I began the strife, and you the peace.[24]

An illustration which seems even more pertinent, reads as follows:

> It is said of Cyrus the great monarch of Persia, that he never sat down at the table to eat, but whatsoever dish liked him best, he would send part of it to his friends, or such as deserved best of him, semesos anseras, semesos panes, sometimes the meat off his trencher, and sometimes the bread that himself did taste of, with this kind and loving salutation: The King sends you this, because he likes it best himself, and holds it choice and dainty.[24]

Illustrations of this type could be supplemented with additional incidents from general history, of which the following is a sample:

> Our English chronicle hath a notable passage between the King of England and the King of Wales, who after a hot dispute by the sword, appointed a Treaty of Peace at the River of Severn; after some discourse inclining to a reconciliation, the competitors for sovereignty, became corrivals in humility: The English King forces his horse into the river to offer his first embraces unto his brother of Wales; The Welsh blood being overcome with this admired condescension, he lighted from his horse, and swam the stream to meet his Corrival, with these words, Vicit humanitas tua in justitiam meam Rex invictissime, thy goodness hath overcome me.[25]

d. *Forbearance—*

What was true of good-nature, altruism and magnanimity, may

[22] Yocum, Op. Cit., p. 47.
[23] Spencer, Op. Cit., p. 12, No. 48.
[24] Ibid, p. 606, No. 1775.
[25] Ibid, p. 92, No. 377.

likewise be done with forbearance, which is the last type of GOOD WILL. Dr. Yocum's report recommends:

> The habitual attitude and manifestation of forbearance toward the offences of others, through a wise and loving self-control which comes through a love of others and a knowledge of them and of what controls them. (The chief forms of forbearance are: general attitudes of peaceableness, tolerance, patience, mercy, leniency and forgiveness.[26])

On comparing this statement with the aforegoing illustrations, it will become apparent, that they already are sufficient to demonstrate the attitude of forbearance. However, many additional examples may be cited, that will show that this attitude may be adequately illustrated through the pages of history. For instance, note the fine spirit of forbearance brought out in the following story:

> It was a high piece of ingenuity and clemency in Augustus Caesar, that having promised by proclamation a great sum of money to anyone, that should bring him the head of a famous Pyrate, did yet when the Pyrate (who had heard of this) brought it himself to him, and laid it at his foot, not only pardon him for his former offences against him; but reward him for the great confidence that he had in his mercy.[27]

The attitude of forbearance is even more forcibly brought out in the story which Herodotus tells of Croesus the king of Lydia and Adrastus, a stranger whom he befriended, and to whom, (Croesus having had a vision that he would lose his favorite son through a tragedy), he had entrusted the guardianship of his beloved son. It happened that while they were in the act of attempting to capture a wild boar, that Adrastus by accident fatally wounded Atys, so that the warning of Croesus' dream was fulfilled.[28] The story is too lengthy to quote here, but the potency with which the spirit of forbearance of Croesus is set forth, is not only filled with pathos and charm, but is in itself sufficient to create and stimulate an attitude of forbearance in the mind of the most intolerant youth.

This attitude may also be illustrated through general history, as may be seen from the following incident which is told concerning Richard the Lion-hearted:

> One day Richard met a religious hermit who told him that he had grievously offended God and that unless he mended his ways he would soon

[26] Yocum, Op. Cit., p. 48.
[27] Spencer, Op. Cit., p. 386, No. 1371.
[28] Herodotus, I., 34-46.

come to a miserable end. The hermit's prophecy came true. Richard was besieging a castle when a boy shot an arrow from the wall into his shoulder. In being extracted the iron barb tore the flesh. The wound would not heal, and after twelve days of agony the king saw he must die. He had the boy that shot the arrow brought into his presence and asked, "What have I done to thee that thou hast killed me?"

"You slew my father and my two brothers with your own hand and you intended to kill me. Take any revenge on me you like," answered the lad.

Richard forgave the youth and ordered his release, but after Richard was dead his soldiers tortured the boy to death.[29]

The attitude of forbearance may be further strengthened by drawing upon literature. Note how it is manifested in the lines of Ralph Waldo Emerson, entitled, "Forbearance":

Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!

By pointing out the types of good will and laying emphasis upon them rather than upon the bare historic fact, the teacher will be enabled to create a realization of the significance of these types, together with a realization of their importance in the life of each individual and of society, with the result that pupils will be impressed with a desire to imitate some of the characters illustrative of the good types and thus develop an attitude of good will, which is the second type of the LOVE complex.

Thus it will be seen how historic materials are able to cumulatively re-enforce useful or essential attitudes. The same can be done with regard to all desirable attitudes and standards. (Consult outline of Key-Characteristics on pp. 185-191; Appendix IV.). The danger here is, that as this illustrative material is practically unlimited, it may either be ignored by the teacher, misused or abused by him, or substituted in lieu of real instruction in history. The danger will be avoided or obviated, however, if the teacher uses discretion

[29] Elson. H. W., "Modern Times and the Living Past." p. 278.

in selecting only such historical illustrations as have unique impressiveness through specific fitness. It seems obvious that all other materials would only prove superfluous and stultifying and defeat the very purpose for which they are intended, namely, as a clearing house for driving home and fixing permanently such incidental impressions as are worth while.

There should also be a definite realization of the need of modern attitudes and standards which are impossible of attainment except through history. It may be true that such attitudes and standards can be made controlling through another medium, but it is likewise true that there are certain attitudes and standards that can be made intelligently and more completely controlling only through the channels of history. The realization that the denial of trial by jury or the suspension of the writ of habeas corpus is an infringement of the rights of citizens might be gotten as an incidental impression through the reading of newspapers, magazines or other current literature—but it is equally true and probably more significant that it can best be gotten through the instruction in history. This position holds true with regard to any attitudes or standards pertaining to any human interest whether related to politics, religion, education, industry, economics, or what not, embraced by the study of history.

In this connection, one of the outcomes that is unique in the study and teaching of history is that which is commonly referred to as the "historic attitude of mind." The complex of which this outcome is constituted, comprises (1) a concept or appropriate sense of time (Chronology), as secured through a realization of the infinitude of time, the confusion of time resulting from the use of conflicting time systems and chronologies, the difficulty of computing time, and through a sense of synchronism, sequence, continuity and change; (2) an appreciable sense of place (Geography), as secured through an approximate realization of space and a relative comparison of distances; (3) a realization of cause and effect (Synthesis), as secured through the realization that certain effects follow from certain causes and (4) a realization of the necessity for suspending judgment (Analysis), as secured through the habits of open-mindedness, discrimination, critical analysis, verification, comparison, association, reflection, generalization and imagination.

(1) The time concept will be best secured through the building up of the following complex:

First, by giving the pupils a realization of the infinitude of time through the realization of the time it takes for rays of stellar light to reach the earth; the time it takes for sound to travel; the time that has elapsed since the "creation" of the universe and through a realization of time as represented by expressions such as eons, periods, epochs, ages, centuries, decades, years, months, weeks, days, hours, minutes and seconds.

Secondly, by giving the pupils a realization of the confusion of time as indicated by its infinitude outlined under the preceding paragraph; as determined by the number and variety of calendars in current use, such as the Christian, Julian, Byzantine, Jewish, Nabonasar, Grecian, Japanese, Diocletian, Mohammedan, etc.; as proved by the birth-date of Christ, namely, "4 B.C." or "5 B.C.; as demonstrated by the disagreement as to dates existing among eminent scholars such as Jastrow, Driver, Sayce.

Thirdly, by giving the students a realization of the consequent difficulty of computing time through their trying to differentiate between "B.C." and "A.D."; through their trying to fathom long stretches of time covered in a few pages of an ordinary text-book and through their efforts to hark back in their own experiences or that of a nation to a decade, a quarter or half century, a century, a millennium ago.

Fourthly, through a sense of synchronism. This faculty may be acquired by causing pupils to realize that events occur simultaneously throughout a nation or in different nations, as when the characteristics of peoples are compared at a given period of time; contemporaneous celebrities who attain distinction at relatively the same time (*e.g.* Pompey in clearing the Mediterranean sea of pirates or defeating Mithradates in the East while Julius Caesar gains power and prestige against the Gauls and Crassus is busy accumulating a fortune for himself in Syria) are studied; significant changes that occur at a particular period in a group of nations are analyzed; or the contributions of various peoples at a certain period in history are considered.

Fifthly, by creating, where it does not already exist, a sense

of continuity within the minds of the pupils through the realization of the continuous and difficult evolution that society has undergone from its primitive beginnings to its present state of civilization.

Finally, by giving the pupils a realization of the changes wrought by time in peoples, relationships, issues, movements and developments, and in events, and by an articulation of these changes with the life of today.

By some process such as that outlined above, pupils will surely gain a concept of time, which, though incidental in its impression, is, nevertheless, in secondary education, best conveyed through the medium of history.

(2) When applied to the field of geography, which has by Herodotus been called the second eye of history (chronology having been regarded by him the first), realizations can be gained that will show the importance of the geographical influence upon the lives and actions of peoples, depending upon their location. Incidentally, too, there can be developed the realization of the immensity of space, by referring to the distance an aviator can rise (seven-mile altitude) and comparing it with the altitude of the "nearest" star, or with the proximity of Mars, the sun and other stellar planets, to the earth. On the other hand, a realization as to the size of the earth could be given by making a comparison of distances (land and water), and by the time it takes to travel from place to place. But the unique value of history in studying the geography of peoples, lies in the fact that their lives, and many of their customs and habits are being influenced and determined by the locality in which they live, in the same manner, and probably to the same degree that the lives and actions of the "ancient" peoples were actuated by the positions that they occupied in the various lands in ages past. For example, the suffering in India caused by tyranny and the unlimited power of taxation and confiscation of property, can be shown through the geography of native Hindu states, (or through the history of the times of the robber barons), as the aesthetic and artistic and liberty-loving temperament of the Greeks has been attributed by historians to the beautiful and invigorating climate in which the Greeks lived, or their lack of political unity to the topographical condition of their country.

(3) A realization of cause and effect, which constitutes the third element in the "historic-mindedness" complex, may be secured in the minds of history students through the realization that certain effects usually follow from certain causes. This may be achieved by showing the influence of time, place and circumstances upon the characteristics (people—relationships—issues—movements and developments—events), celebrities, changes and contributions of historic peoples. The following historic incidents will serve to illustrate this point: It was because Clovis's wife was a Roman Catholic instead of an Arian Christian, that the Frankish kingdom, as a result of Clovis's accepting his wife's religion, became Roman instead of Arian in its form of belief, in 496 A. D. It was because the imagination of the barbarian envoys (whom Vladimir, the Russian ruler, in 988 A. D., sent as commissioners to Rome and Constantinople and also to the adherents of Islam and Judaism), had been stirred by the elaborate ritual of the Sancta Sophia Cathedral, that Vladimir, and hence all Russia, adopted by what seems to have been the merest accident, the Arian form of Christianity. The habit of inquiring into the characteristics, celebrities, changes and contributions of historic peoples, can best be acquired by students of history when they are made to realize that this is one of the "big" and unique outcomes of history-study.

(4) The last element in the "historic-mindedness" complex, namely, a realization of the necessity for suspending judgment, may be developed in the minds of pupils by securing within them the habits of open-mindedness, discrimination, critical analysis, verification, association, reflection, generalization and imagination.

The student who can be made to see the folly or danger of rendering snap judgments; of drawing hasty or ill-formed conclusions; of making bad blunders because of his cocksureness and of assuming a stubborn or dogmatic "I'm from Missouri" attitude, will eventually realize the value of acquiring the habit of the open mind, which is a further step toward historic-mindedness. The student, for instance, who forms the hasty conclusion that the Synod of Whitby simply resulted in settling the date of Easter, and who can be made to see the larger significance of that gathering, namely, that by what seems a mere coincidence, the Northumbrian king

chose the Roman Catholic instead of the Celtic form of Christianity —thus making England Roman Catholic, will surely, as a result of such correction (and, wherever necessary through correcting recurring wrong impressions), be cured of jumping at conclusions.

The habit of discrimination, which is another element in the "historic-mindedness" complex, can be best acquired by students of history, by causing them to realize that opinions and writings of authors differ upon certain historic data, as when writers differ with regard to historic dates, names of persons and places, characteristics of peoples, changes that transpired or contributions that have been made by different nations. The realization that disagreements exist among historians will cause students to become circumspect and will result in their making finer distinctions and clearer-cut cleavages in their choices.

Given the other two habits mentioned above, the third, namely, the habit of making a critical analysis of historic materials will follow as a natural complement in the complex. Once a student realizes the folly of rendering snap judgments since they are apt to lead him into wrong impressions, and once he realizes that discrepancies exist in historical materials, his sense of curiosity or inquisitiveness will be piqued, which, if rightly nurtured and directed, can be steered and developed into the habit of critically analyzing historic data.

The habit of verification, which is the next element in the "historic-mindedness" complex, will be developed in the experience of that student of history, who, through many trials and errors in his historic studies has attained the realization that one of the essential requisites of historic accuracy is to cultivate the habit of continually checking up on historic data.

The habits of association, reflection and generalization, which, because of their correlation and interconnection form a trinity of habits, will next be treated together. They are the habits which every true student of history will strive to develop in the course of cultivating the attitude of "historic-mindedness." The need for acquiring the habits of association, reflection and generalization will soon become apparent to the average student of history who is confronted with gnarled problems, difficult historic situations, extenuat-

ing circumstances and meagre historic evidence. The realization that he is called upon in such situations to do some independent thinking will soon develop within him the habits of association, reflection and generalization, which, through a realization of the necessity for suspending judgment, will help him toward a historic attitude of mind.

The last element toward achieving the aforementioned outcome is the habit of imagination. Since students of secondary-school age are naturally imaginative, it will probably require little effort to stimulate this habit. It will, however, where it does not exist, be readily called forth, when all available historic data having been exhausted, students are called upon to draw upon their imagination and individual resourcefulness, to reach a final conclusion.

This whole system of control by impressions, however, will have to be tempered with corrective realizations that will counteract or counterbalance incidental impressions gained from the teaching of history which are likely to result in wrong modern ideas and impressions. For instance, the idea that the Egyptian, Assyrian, Persian and Mohammedan religions are better than Christianity; the justification of modern immoralities through their being characteristic of historical characters such as Abraham or Plato; prejudices against modern groups owing to characteristics they possessed in past ages; in short, any incorrect impressions which are likely to result from instruction in history, will have to be corrected through realizations which will counteract or counterbalance any wrong impressions that might be conveyed. In the case of religions, it might be done through a comparative study of the systems of religion; in the case of immoralities, by pointing out the price that is paid for indulging therein; in the case of prejudices, by showing that they were common to all groups in all periods, rather than peculiar to one. At any rate, whatever the method employed, the important fact to remember is that counteracting and counterbalancing elements are essential as correctives for wrong incidental impressions gained from history. This matter has already been touched upon in connection with the development of the last outcome developed above and with the development of the two types under the first "key-characteristic" appearing on pages 43 to 60.

Thus far, the attempt has been made to show that there are certain incidental impressions gained from history which can cumulatively re-enforce useful or essential modern attitudes and standards which can be taught without them, but which become a unique history contribution from the fact that controlling impressions are certain to be gained from the study of history which, if wrong, must be counteracted, and, if right, strengthened. It will fall within the province of the next chapter, to develop outcome number four, namely, the habits and other control elements involved in the adequate consultation of historical authorities.

CHAPTER IV

OUTCOME 4—*The Habits and other Control Elements involved in the adequate Consultation of Authorities and in Reference Work.*

In taking up the analysis of the last outcome suggested by this thesis as unique in the study and teaching of history in secondary education, the limitation of habits, skills and procedures to the habits and other control elements involved in the adequate consultation of authorities and in reference work, brings at once into question the justification for the omission of the habits and procedures essential to a critical judgment of the truth or untruth of statements purporting to be historic facts and of the reliability of writers of histories and history text-books. The omission or inclusion of the various elements involved in such historical criticism in common with that of every other outcome of history teaching, must be finally determined by the range and recurrence of their usefulness to pupils of high school age and adults who have had a high school training. Obvious lack of range and recurrence is almost axiomatic when it comes to the need or the opportunities for critical judgment of facts which must constitute history and the authorities who have determined or presented them. When the following additional considerations are taken into account, little justification will remain for historical criticism and its procedures as part of the secondary school course of study.

First, because of the attitude of suspicion which a continual questioning of facts and authorities engenders in the minds of the pupils. Even if secondary school pupils were competent to judge critically historic truths or untruths, or to judge the reliability of historians as authorities, the danger lies in their developing the habit of disputing and discounting *all* historic evidence that has been produced, some of which represents years of research and investigation.

Secondly, because of his immature mental development, the average student is not competent to judge the work of historians

who have had years of experience as specialists in their fields. Even the very best students are often impatient, impetuous and opinionated, and given to a cocksureness that results in superficial and hastily formed judgments. Hence, instead of training them to suspend judgment until every scrap of evidence has been weighed, it ofttimes has the opposite effect of making them dogmatic. This attitude is apt to lead to an exaggerated egotism including pride, superciliousness, swagger, obstinacy and bigotry, which would be of greater harm to the student than the little benefit he might derive from a critical examination of authorities.

Thirdly, because of the heavy roster which a high school student is obliged to carry, together with the stringent requirements that are usually exacted by his several teachers, little time is left him beyond the preparation of his regular lesson assignments to engage in thorough-going research work. It is to be questioned whether any value attaches to such superficial and perfunctory critical analysis as he would find time to perform. At any rate, if insisted upon, it would certainly encroach upon the time which he should devote to the preparation of his fundamental and required work.

Fourthly, because of the lack of facilities. Perhaps the final reason for excluding outcomes that are essential only to the specialist is the fact that the students, in even the most modern city high schools, do not have access to the source materials necessary for acquiring the ability to critically judge historic truths or untruths, or to call into question the reliability of historians. If, as is frequently the case, even university libraries are not equipped with certain source materials and their students are obliged to travel abroad or to different parts of the United States or Canada in order to have access to the sources, how much more difficult is it for a high school student to get in touch with the sources which would enable him to form accurate judgment on historic points or upon the reliability of historians as authorities?

Since few students will ultimately become historic specialists, it is a question whether any history teacher is justified, for the few advantages that might accrue therefrom, to insist on a critical analysis of source materials. It seems that this should be made more distinctively the business of the graduate, possibly even the under-

graduate of the college or university.

As a substitute for such historical criticism, secondary school pupils could be made familiar with authorities that trained historians have proved reliable, and to develop within scholars habits and other control elements essential to the consultation of such authorities and to reference work. The "authorities" referred to here are the works usually cited at the beginning or the end of each chapter, or at the end of an author's book under the head of "References," "Special Topics for Research," "Source Materials," "Bibliography," "Collateral Readings" or some equivalent caption indicating a selection of choice historical materials that are suggested as supplementary to the text-book.

By "trained historians" is meant the authors of text-books whose training has been along historical lines and whose endeavor is to present from primary sources the most reliable account of certain phases of history. They are specialists in certain fields of history and hence may include "authorities" whom they cite. They are experts in particular fields of history whose chief concern is to present productions of other trained experts whose long years of painstaking and meticulous research entitles their work to be counted as "reliable." This outcome has far greater range and recurrence of usefulness than the habits involved in expert historical criticism. It will prove of far greater value to the average student, indeed to all students, in that it is less likely to create wrong attitudes such as have been mentioned above, and, at the same time, will serve the purpose that is claimed for the other, namely, to develop in the students a critical historical attitude.

The elements involved in the consultation of authorities and reference work are: a realization that there are other works in existence beside the history text-book; an attitude and habit of inquiry and inquisitiveness that will result in investigation and research; a standard of persistence and perseverance that will not easily give up; the habit of suspending judgment; the habit of verification; the habit of accuracy; an attitude of faith in the reliability of primary authorities; an attitude of admiration for their achievements; a sense of appreciation of their accuracy, integrity, faithfulness and indefatigable labors in preserving the records of man-

kind; the realization that reference work is built upon system; a realization of law-abidingness (*i.e.* abiding by the regulations of the library); an attitude of resentment against the infringement of these laws (*i.e.* disapproval against loud talking when silence is the order, etc.); standards of self-reliance, self-respect, self-control, self-sacrifice, honesty, cheerfulness and pleasantness.

A glance at the above mentioned habits and other control elements should at once reveal the fact that, in the case of individuals who are not historical specialists, they have far greater range and recurrence of usefulness in everyday life, than the habits involved in expert historical criticism, which ordinarily are confined to the ability to critically judge historic truths or untruths and to test the reliability of historians as authorities. However, in order to substantiate and establish the outcome more completely, an attempt will be made in succeeding pages to point out briefly the range and recurrence of usefulness of the aforementioned habits and other control elements constituting the fourth outcome.

The first step toward familiarizing a student with authorities that trained historians have proved reliable is to direct his attention to the bibliographical materials contained in his own text-book. Most of the best text-book writers have appended bibliographical lists at the end of each chapter, in addition to the general list usually appearing at the end of their books under an appendix, or at the beginning of each chapter. In some instances these materials have been classified into "Source," "Secondary" and "General" materials, and attention has been called to contemporaneous literature, *i.e.*, poetry and fiction. Occasionally, also, topics for discussion or special report are suggested and questions pertaining to the subject matter of each chapter, asked. Unless these helps and suggestions are used by definite assignment made by the teacher, it will be found that they will be sadly neglected if not utterly ignored. A teacher that merely calls attention to these references or overlooks them entirely, will discover that the pupils will likewise ignore them. They will thus develop the habit of superficial or slovenly reading and will study only the raw assignment of so many pages of history. Moreover, it will be discovered that they will not only skip all synopses or analyses that have been prepared by the author of their

text-book, but that they will even gloss over the actual historic content that has been assigned. It will be found that few, if any, consult the maps, look at the illustrations, pictures, graphs, diagrams or plate engravings, or bother about chapter headings or marginal or footnote references.

Students will probably cultivate the habit of consulting reliable authorities and of using the various materials contained in their text-books, once they are made to realize that some of the difficulties they encounter in the text or in connection with their history studies, are frequently explained in the footnotes, marginal references, pictures, maps or supplementary materials found in their texts. The realization that synopses, pictures, maps, graphs, diagrams, chapter and paragraph headings, marginal and footnote references and bibliographical materials have great value and that they are to be regularly and assiduously used as "tools" in the historic workshop, will surely ultimately, if not immediately, develop within the pupils the habit of consulting, reading, studying and using these materials in their daily or periodical lesson assignments, and thus make them familiar with reliable authorities. In this connection, it should be pointed out that it will be necessary for the teacher to define the terms employed above, namely, synopsis, analysis, marginal, footnote, graph, illustration, diagram, engraving, source, secondary and general materials, that is, to develop an adequate working vocabulary. Such vocabulary, in addition to acquainting him with the history tasks he will be required to perform, will prove useful to him in everyday life, because of its recurrence; as when he meets the word "synopsis" in a theatre program or when reading an installment of some novel appearing in a newspaper or magazine; or "analysis" when used medically or chemically; or "margin" and "marginal" when used commercially; or "footnote" when used in a literary way, etc.

Since normal high school students usually possess an attitude of inquiry, it should prove an easy task to direct their inquisitive natures to the wealth of historic materials that abounds outside of their history texts. However, although they are naturally inquisitive and curious, many of the pupils are utterly blind to the fact that a mass of materials exists outside the narrow confines of their text-

books that would solve most, if not all of the perplexities that arise in connection with their history studies. Such collateral reading, however, requires the guidance and supervision of an experienced teacher, and, if properly pursued, will develop within the student not only the habit of consulting authorities that trained historians have proved reliable, but the desire to investigate any disputed points or solve any gnarled or difficult problems he may encounter in history. Where the inquisitive attitude does not seem to exist, it could be aroused and stimulated by requiring the pupil to prepare a special report that would send him to interesting and exceptionally fascinating authorities and thus awaken his curiosity. The habit of inquiry and investigation having been acquired and firmly rooted will have for the pupil a great range and recurrence of usefulness, both in his school life as well as in his later experiences. In his school life, it will prompt him to apply the habit of investigating difficulties that arise in connection with his other studies, as well as the perplexities that he may encounter in his extra-curricular activities; while in later life, having been schooled in the habit of inquiry, he will attempt to iron out troublesome experiences through the habit of thorough-going investigation, acquired in the process of consulting authorities during his course in history in the high school.

By encouraging him to push his investigations vigorously until a satisfactory solution to his problem has been obtained, or until it has proved impossible of solution, the student will set up a standard of persistence and perseverance, which is a type of bravery, and hence an aid in strengthening character. The opportunity for developing the habit of exhaustive thoroughness though perhaps not of discriminating between investigations which justify exhaustiveness and those which do not, is present in history in common with many other subjects. But in history the readiness with which the amount of material available in connection with any problems can be limited, if seized upon by the teachers, makes it economical of the pupil's time, and encourages perseverance in exhaustive study, when, as is not uncommonly the case, so much reference-work is assigned that it can not be well done or consumes too much time if it is,—the habit of exhaustive study and of perseverance in getting at the last detail is little likely to be formed. Once they have acquired this

habit and standard of persistence, its range and recurrence of usefulness is likely to transfer to their other school and after-school activities and subsequently to later life. That it will have greater range and recurrence of usefulness than the habits involved in historical criticism, needs hardly to be referred to in the light of what has just been averred.

When it comes to the habit of suspending judgment, which is the next element involved in this discussion, experience has shown that high school pupils, as a rule, are exceedingly gullible. Judging from the familiar retort, "Well, the book says so," which the average history teacher receives when he asks, "How do you know?" it would seem essential, as well as useful, that they be urged to develop the habit of suspending judgment until the disputed point has been investigated and more thoroughly covered by a consultation of reliable authorities. As has already been intimated, these reliable authorities are sanctioned and listed by historians at certain places in the text-books. If they are not, they should be. If pupils are enjoined to wait until they have searched these authorities, instead of rendering snap or hasty judgments, they will soon acquire the habit of deferring their decisions until all available materials have been examined. Once this habit has been fixed in history study, it is reasonable to believe that if it will carry over into other fields of pupil activity and to life in general, it will at least make it easier to develop a similar habit there. In fact, if properly acquired, it will result in the individual's adopting other attitudes, habits and standards. One who has been thoroughly trained to suspend judgment, will be inclined to be charitable toward the views of others, patient in hearing all sides of a question, just in his deliberations and decisions—in fact, he will acquire many if not most of the essential attitudes and standards discussed in the previous chapter and in Appendix IV of this thesis.

Another element involved in the consultation of authorities is the habit of verification. The scope of research in the field of history is so wide and varied, that excellent opportunities are afforded the student to check up on any historic fact that may be held in dispute. Because of this, the student should be sent repeatedly to reliable authorities to verify historic data. By thus causing

him to check up and corroborate recurring historic situations and mooted questions, or requiring him to secure the viewpoint of several authorities on the same question, the pupil would cultivate the habit of verification. The range and recurrence of usefulness of this habit as applied to his present or future career, in whatsoever relationship, whether academic, civic, religious, social, vocational, avocational, economic, hygienic, aesthetic, etc., is so apparent, that it hardly need to be mentioned here. That it has greater utilitarian value than mere historical criticism, goes without saying.

Linked with the habit of verification is the next element to be considered, namely accuracy. The habit of accuracy is essential in all history work, but especially in the consultation of authorities and reference work. Carelessness and inaccuracy exact heavy tolls of time and toil from the incautious. A student who has been trained to be accurate in his dates, names, locations, descriptions—in short, accurate in all his work in history, will soon discover that to avoid mistakes and blunders in this work pays so well in time and effort spared, that he will be inclined to carry over this habit of accuracy into all his work. Obviously, the range and recurrence of usefulness of this habit is so vital in all the relationships of life mentioned in the preceding paragraph, and its essential value so much more significant than mere historical criticism, as to need no further comment here.

The next three elements involved in the consultation of authorities, namely, the attitude of faith in the reliability of historians; the attitude of admiration for their achievements; and a sense of appreciation of their accuracy, integrity, faithfulness and indefatigable labors in preserving the records of mankind, can, because of their interconnection, best be treated together. This trinity of impressions is not only essential to an adequate consultation of authorities, but can best be imparted under the guidance and counsel of a conscientious teacher. To instill these forms of control within the minds of scholars is tantamount to inspiring them with faith in humanity, admiration for human accomplishments and appreciation for human honesty, effort and enterprise. In place of destructive criticism, there will be substituted constructive co-operation which may be analyzed into the many elements of love, good-will and other

forms of control discussed in Chapter III and in Appendix IV of this treatise. To train young students to critically examine authorities that trained historians have proved reliable is to engender a spirit of distrust and suspicion within their minds that is bound to effect their attitude toward humanity in general, to be indifferent or even hostile to the achievements of mankind and to be devoid of any sense of appreciation of the industry and integrity of man's work thus far accomplished. Whatever merits a critical examination of authorities may possess for the specialist, it ought to be obvious that to sow the seeds of distrust in the minds of high school pupils, which this system, for the reasons mentioned in the preceding pages, cannot avoid but do, is to reap disaster in the lives of young scholars. At any rate, its range and recurrence of usefulness so far as the consultation of authorities goes, compared with the saner system of elements suggested at the beginning of this paragraph, will prove negligible as compared with their utility. To sow the seeds of faith in the reliability of historians, of admiration for their achievements, of appreciation for their accuracy, integrity, faithfulness and indefatigable labors in preserving the records of mankind, is bound to bring forth fruits of incalculable measure to the student in whose mind they are sown and to prove of greater benefit to him and to humanity than any mere quibbling, (into which his type of critical analysis would be likely to run) could ever hope to achieve.

Since many of the elements involved in the consultation of authorities are common to reference work also, the latter will require but a brief additional treatment.

Much of the time and energy of the pupil could be conserved, and his interest and enthusiasm kept alive, if he were given some simple instruction regarding the machinery of a library. One of the requirements of secondary education should be a thorough acquaintance with the workings of a well-equipped library. If the student were made to realize that the best libraries follow a certain system (usually the Dewey plan); that certain historic books may always be found listed under a certain number; that there is a card-indexing system with which he must become familiar; that the best and most effective methods are acquired through experience in handling the cards and working in the stacks and files; that the librarian and his

assistants stand ready to lend their aid in the search for materials; and, that courtesy and patience, both in the quest for data and toward the library authorities is a prime requisite toward success, much blind bungling, disappointment and irritability could be avoided. Many high school students have had little or no training in the use of a library. Their knowledge of its routine is usually confined to receiving and returning books to the desk, the actual work being performed for them by attendants. The high school should become the training school where they are drilled in the routine of the school or public library, or both. Since few public libraries are equipped with source materials, students should surely be taught how to search for and consult reliable secondary works and the more general treatises. If students are required to visit the libraries, allowed to work in them and assigned definite tasks in the form of reports, securing of books, the procuring of information from index cards, etc., they will soon realize the significance of library work and be given a sense of appreciation of the value of a library, as well as a realization of the great mass of materials that exists outside the narrow scope of their text-books.

In addition to the habit of visiting the library and availing themselves of its rich treasure, they will experience other sensings and realizations such as a sense of direction in looking for materials, a realization of the enormous amount of work the world has put into the production of these books, a sense of awe and of admiration for the producers, a sense of dignity, confidence and of satisfaction in the ability acquired of finding desired materials. While working under its environment, the student will develop a realization of the importance of silence and order. He will soon adopt certain attitudes and set up certain standards, such as an attitude of resentment at anyone engaging in loud or incessant conversation, and conversely, a habit and standard of self-control that will refrain from talking where it annoys others, a standard of self-reliance in his search for information and hence a standard of independence in not slavishly depending upon the services of the library force to hunt for what he wants. If he is properly trained, he will develop the standard of perseverance and self-sacrifice: perseverance, in that he will not give up his quest until he has found something that will shed light upon

his problem; self-sacrifice, in that he will forego pleasures and endure pains in the hope of achievement. Furthermore, the rules and regulations of the library such as, opening and closing hours, time limit on books, inability to take out certain books reserved for special reference, the maintenance of silence, especially in reading rooms, etc., will develop within him certain control elements such as: a realization that he cannot be selfish in his demands; the habit of promptly returning the property of others; the realization that such property must be respected and returned in good order; an attitude of respect and decorum while in the building; a standard of honesty in the use of books; a standard of cheerfulness and pleasantness in his general demeanor toward others, etc. It should be unnecessary to assert that the above-mentioned elements have range and recurrence of usefulness in a student's present or future career, and that they constitute elements essential to life in all its phases and relationships. All of the aforegoing elements taken together, constitute a complex essential to useful consultation of authorities and reference work.

This chapter has attempted to show that outcomes essential only to the specialist should be excluded from secondary school training in history; that there should be substituted instead, such training in historical research that will make secondary school pupils familiar with authorities that trained historians have proved reliable, and to develop within them the habits and control elements essential to the consultation of such authorities and to reference work. While this outcome, of course, is gained through historical study in general, and is not peculiar to a study of *Ancient* History, nevertheless it can be gained through ancient history as readily as through any other kind, and it is unique in the sense that in secondary education there is no other subject in the high school curriculum that affords a like opportunity to the pupils.

CONCLUSIONS

The inclusive assembling of objectives is an impossible task for any one individual to accomplish, due to their extent, their indefiniteness and the prevailing confusion existing in the field.

The assembling of outcomes is likewise an impossible task for any one individual to achieve, due to the doubtful validity of any attempt to trace many controlling elements attributable to history to actual outcomes from its study, and the doubtful possibility of assembling enough situations from the almost unlimited range of intellectual and emotional experiences, which have no observable outward expression.

The impossibility of inclusively assembling history objectives and outcomes, together with the realization that history pupils are exposed to certain stimuli, warrants the selection of outcomes that are unique because of their range and recurrence of usefulness.

The justification for employing the outcomes listed in this study rests upon their obvious range and recurrence of usefulness.

The application of the suggester method to various historical fields is warranted by the chain of researches worked out in Doctor Yocum's seminaries, including those made by Mr. Jacob Fisher, Miss Laura Barth and Miss Harriet Link.

The final practical determination of the validity of the outcomes suggested in the study can come only through experimentation.

APPENDIXES

APPENDIX I

ASSEMBLING OF OBJECTIVES

The first step taken toward the development of this thesis, was the assembling of as large a number of history objectives as was possible. After a large number of objectives had been assembled, it was discovered that the field was so extensive, that it would require an intensive piece of research covering a considerable period of time, a corps of experts and an enormous outlay of money, to assemble adequately all history objectives. In addition to this, the doubtful validity of attempting to trace controlling elements attributable to history, to outcomes from its study, together with the doubtful possibility of assembling enough situations from the almost unlimited range of intellectual and emotional experiences which have no observable outward expression, made it necessary to relinquish this approach, and to assume instead, certain history outcomes that are obviously unique and fundamental. However, instead of utterly abandoning the materials that had been gathered, it was decided that they should serve to show the state of confusion that prevails in the field of history. Consequently, they were made to constitute Appendix I of this thesis.

When two hundred and ninety (290) history objectives had been assembled, it was deemed advisable from the standpoint of convenience, to group them, as far as possible into two large divisions, namely, "ACCEPTED PURPOSE" or what might be termed the "prevailing practice" in the teaching of history, and "SOCIAL DEMAND AND NEED" or that which society feels history should accomplish.

A. ACCEPTED PURPOSE.

Difficulty, however, was at once encountered, when an attempt was made to determine what should be included under "Accepted Purpose," because of the confusion which Director Dawson's report discloses prevails everywhere in the teaching of history in secondary education. It was decided, therefore, that "Accepted Purpose"

should include the views of text-book writers, course-makers, scholars of repute and writers of various types, past and present, as to what, in their opinion, constitutes the objectives to be achieved through the teaching of history. In setting down these observations, no pretentions of having exhaustively explored the field are made. Indeed, the task is so gigantic in its proportions, that much time could be spent in merely gathering and grouping the views of various writers on the subject. Probably the best that can be done at present is to assemble a large number of these objectives, in order to comprehend, as nearly as that is possible, the great scope of opinions that prevail as to the value of history.

In the first place, then, the views of writers of school texts were examined, to ascertain, if possible, what aims, objectives, functions, values, purposes and outcomes they seemed to suggest. The aims prescribed in these text-books were as follows:

OBJECTIVES*	AUTHORS
1. To meet the needs of the busy general reader.	Wells[1]
2. To show the life of the human race in its fullness, and to follow up the tale of its continuous and difficult evolution.	Harrison[2] Webster[3]
3. To gain some conception of social development.	Webster[4]
4. To derive from history a better understanding of the present.	Hayes and Moon[5] Robinson[6]
5. To subordinate the mere happening of the past to a clear statement of the conditions under which men lived for long periods.	Muzzey[7] Breasted and Robinson[8]
6. To set forth the struggle for liberty.	Hazen[9]

* Wherever possible, without destroying the meaning of the author, the statement of his objective or objectives was condensed for the sake of brevity and utility.

[1] Wells, H. G., "A Short History of the World." (Macmillan Co., 1922, preface.)
[2] Harrison, Frederic, "The Meaning of History." (Quoted on front page of Hutton Webster's "World History.")
[3] Webster, Hutton, "World History," (D. C. Heath & Co., 1921, preface.)
[4] Ibid.
[5] Hayes, C. J. H. and Moon, P. T. (Macmillan Co., 1923, preface.)
[6] Robinson, J. H., "Europe Before the 18th Century." (Ginn & Co., 1921, preface.)
[7] Muzzey, D. S., "An American History." (Ginn & Co., 1911, 1917, 1920, preface)
[8] Breasted, J. H., and Robinson, J. H., "History of Europe—Ancient and Mediaeval." (Ginn & Co., 1914, 1921, preface.)
[9] Hazen, C. D., "Modern European History." (Holt & Co., 1917, preface.)

7. To secure a most complete socialization of history and the establishment of a better relationship between the record of the past and the study of the present.	Ashley[10] West[11]
8. To present a book that will be easy to teach and at the same time interesting, as well as useful, to the youthful reader.	Elson[12]
9. To keep in mind the importance of any change; the connection between these changes and modern life; and the interest and capacity of the student in the high school.	Ashley[13]
10. To keep in mind incidents and movements which the student—with the teacher's aid—can articulate with the life of today.	West[14]
11. To make the past live again.	West[15]
12. To explore the intricate wilderness of bygone ages.	Van Loon[16]
13. To furnish a concise and connected account of human progress.	Webster[17]
14. To make plain the remoter causes, as well as the immediate antecedents of a struggle epochal in the life of humanity.	Webster[18]
15. To put students into sympathetic touch with the social movements of today . . . give them robust interest in the world struggle between democracy and reaction, in the "war upon poverty," in the threat of socialism, and in the promise of labor organization.	West[19]
16. To help American youth toward better citizenship.	West[20] Stephenson and Tucker[21] Johnson, A.[22]

[10] Ashley, R. L., "Modern European Civilization." (Macmillan Co., 1919, preface.)

[11] West, W. M., "The Story of Modern Progress." (Allyn & Bacon, 1920, preface.)

[12] Elson, H. W., "Modern Times and the Living Past." (American Book Co., 1921, preface.)

[13] Ashley, "Early European Civilization." (Macmillan Co., 1919, preface.)

[14] West, "The Story of Man's Early Progress." (Allyn & Bacon, 1920, preface.)

[15] Ibid, "A Short History of Early Peoples." (Allyn & Bacon, 1922, preface.)

[16] Van Loon, H. W., "Ancient Man—The Beginning of Civilization." (Boni & Liveright, Inc., 1922, preface.)

[17] Webster, "European History." (Heath & Co., 1917, preface.)

[18] Ibid, "Modern Times." (Heath & Co., 1919, preface.)

[19] West, "The Story of Modern Progress." (Allyn & Bacon, 1920, preface.)

[20] Ibid.

[21] Stephenson, N. W., and Tucker, Martha, "A School History of the United States." (Ginn & Co., 1921, preface.)

[22] Johnson, A. (Quoted by Stephenson & Tucker in preface of their "A School History of the United States.")

17. To add my contribution toward the solution of some . . . . . problems . . . . . in teaching American history . . . . . in connection with the definition of the subject, method of treatment, and emphasis.	Fite[23]
18. To bring out clearly the character and public services of great Americans.	Hart[24]
19. To place more emphasis on the industrial and social activities of the American people.	Thompson[25]
20. To emphasize the effect upon a people of centuries of a constantly moving frontier.	Wells[26] Forman[27]
21. To bring boys and girls to understand some practical questions as they themselves are likely to confront.	Hart[28]
22. To find the many features in the development of our nation, to explain the America of today, its civilization and its traditions.	James and Sanford[29]
23. To give a clear but concise account of the vast continent of Asia.	Hanna[30]
24. To describe the Holy Empire as an institution or system.	Bryce[31]
25. To see how the things which are have come to be.	Morey[32]
26. To give a full and clear description of early institutions and conditions.	Cheyney[33]
27. To dwell upon elements of construction, to show how they originated, and how they were tending to produce the life of the great period which was to follow.	Emerton[34]

[23] Fite, E. D., "History of the United States." (Henry Holt & Co., 1916-1919, preface.)

[24] Hart, A. B., "New American History." (American Book Co., 1917, preface.)

[25] Thompson, C. M., "History of the United States—Political, Industrial, Social." (Benjamin J. Sanborn & Co., 1917, preface.)

[26] Wells, L. R., Industrial History of the United States." (Macmillan Co., 1922, preface.)

[27] Forman, S. E., "Advanced American History." (The Century Co., 1912, preface.)

[28] Hart, "School History of the United States." (American Book Co., 1918, 1920, preface.)

[29] James, J. A., and Sanford, A. B., "American History." (Charles Scribner's Sons, 1909, 1913, 1917, 1919, 1923, preface.)

[30] Hanna, I. C., "A Brief History of Eastern Asia." (London, 1900, preface.)

[31] Bryce, J., "The Holy Roman Empire." (Macmillan Co., 1913, preface.)

[32] Morey, W. C., "Ancient Peoples." (American Book Co., 1915, preface.)

[33] Cheyney, E. P., "A Short History of England." (Ginn & Co., 1904, 1915, 1916, preface.)

[34] Emerton, E., "Introduction to the Middle Ages." (Ginn & Co., 1888, preface.)

28.	To show a liberty-loving nation struggling with new problems of government and advancing ever nearer to a complete realization of popular rule.	Forman[35]
29.	To stimulate habits of analysis, comparison, association, reflection and generalization, habits calculated to enlarge as well as inform the mind.	Beard[36]
30.	To fuse the study of social and industrial development with a study of political institutions.	West[37]

Several things were revealed by this study. In the first place, an examination of the texts disclosed the fact that the promises made in several that the work was to be fashioned to meet the needs of the pupils, were not carried out in the body of the text, or were but poorly and imperfectly followed. Apart from the work of a writer like Van Loon, the predominant thought in the mind of the author of the text seemed to be not the student, but the content of the book. Perhaps real history cannot be written in any other fashion than in the style adopted by these eminent writers. If not, the materials will have to be employed in such a manner as to meet the needs of the students and develop within them the proper realizations, attitudes, motives, habits, and standards that will make the outcomes desired, controlling. One thing seems evident, that in the texts that have been written, little or no attempt has been made to meet these ends. The books seem to have been written purely as factual texts, not from a pedagogical angle or as to their suitability so far as the physical, mental or spiritual capacities of the students are concerned.

In the second place, it was extremely difficult to determine the real purpose which these writers had in mind, from the casual statements made in the prefaces of their books, but since there was no other means by which to ascertain their objectives, there was nothing left but to list their aims, as found.

Finally, it will be observed that the list includes, as nearly as was possible, not only texts covering various fields and phases of history, but those represented by different publishing houses. The study does not pretend to be exhaustive. It does not even presume

[35] Forman, S. E., "Advanced American History." (The Century Co., 1912, preface.)
[36] Beard, C. A., and Mary R., "History of the United States." (Macmillan Co., 1922, preface.)
[37] West, W. M., "American History and Government." (Allyn & Bacon, 1923, preface.)

to be inclusive, but a sufficient sampling has been made to ascertain what objectives were suggested from this angle of the situation.

A few syllabi, courses of study, etc., were next examined. Only such have been quoted herewith, as seemed to present some semblance at stating or defining aims. In many, no aims whatsoever were mentioned. The courses proceeded merely to outline the field that was to be covered, or indulged in general statements, or served as a kind of syllabus for the use of teachers. Apart from the Pennsylvania Course of Study, therefore, little will be found that has not already been mentioned in text-books. The following are some of the results of this investigation:

	OBJECTIVES	AUTHORS
31.	To give him a clear view of the history of our country; to teach the lessons found in its pages; and to feel the motives and impulses of the men who have been instrumental in its development.	Denver[38]
32.	To lead a pupil to see that his work will be of value, not only to himself, but to the other pupils, or that his work will be of value to his parents and to other men and women that he knows	Chadwick[39]
33.	To give the youth knowledge of definite forms of government, appreciation of democracy, and the realization of the value of laws.	Emporia, Kan.[40]
34.	To make him a nobler being and a stronger force for righteousness.	Emporia, Kan.[41]
35.	To train in citizenship.	Pennsylvania[42]
36.	To excite the emotions.	Pennsylvania[42]
37.	To arouse interest.	Pennsylvania[42]
38.	To steady the judgment.	Pennsylvania[42]
39.	To discover the like-mindedness that holds mankind together.	Pennsylvania[42]
40.	To give the pupil a clear idea of the chief events in the history of the American nation, and to train him in the knowledge to interpret present-day conditions.	Pennsylvania[42]

[38] Syllabus for Teachers of History—Eighth Grade. Denver Public Schools. 1910.

[39] Chadwick. R. D., Pamphlet entitled "Vitalizing the History Work."

[40] Emporia, Kan., "Teaching History and Civics." A journal published by the Kansas State Normal School.

[41] Ibid.

[42] Pennsylvania, Commonwealth of, 1923. Courses of Study in History and Social Sciences.

41.	To bring to the attention of the pupil those factors in the industrial and social development of the United States which have brought about existing social, economic, and political problems.	Pennsylvania[41]
42.	To give the pupil an intelligent appreciation of the place in the world which our national community has held from time to time.	Pennsylvania[42]
43.	To give the pupil an appreciation of the importance of leadership in community progress.	Pennsylvania[42]
44.	To develop . . . civic intelligence, civic attitudes and ideals and civic habits.	Pennsylvania[42]
45.	To understand the present.	Pennsylvania[42]
46.	To develop powers of discrimination and independent judgment.	Pennsylvania[42]
47.	To cultivate a passion for orderly advancement.	
48.	To prepare the mass of folk for the proper use of leisure.	Pennsylvania[42] Pennsylvania[42]

If it is difficult to determine the objectives of text-book writers of history, it is immeasurably perplexing to ascertain what is the accepted purpose of history as set forth by other writers on the subject, for the simple reason that their objectives appear to be so manifold. There are scores of values attached to the study and teaching of history, and the only way adequately to grasp the situation, is to quote some of the eminent authorities on the subject. That this process may be more conveniently comprehended, these opinions have been grouped under the basis of classification commonly known as "The Seven Cardinal Principles of Secondary Education" recommended by the Committee of the National Education Association as formulated in its report as outlined in Bulletin 1916, No. 28. It may be appreciated that even with the acceptance of this liberal scheme of classification, exasperating conditions arise that make the grouping of values arduous and troublesome. It is so difficult to know the intention of the writer when stating his "aims," that it would require a great deal of time and a great degree of patience to ascertain what the author really had in mind. Even then, it is doubtful whether every aim could be fully and clearly defined and classified.

Furthermore, it may even be questioned whether a scheme of classification is even desirable, although it seems the only way out of

[42] Ibid.

the puzzle-land of historic confusion. The objectives have been grouped under the head of the seven cardinal principles of secondary education, first, because those fields seem to serve as a convenient basis of classification, and secondly, because they seem to be the accepted aims for general education, or at least have become popular to the extent of being regarded as "standard" in the field of secondary education. It is true that the grouping is arbitrary and may be challenged. In fact, some of the values might readily be placed under two or more of the divisions, while there are some that must be grouped almost entirely by inference, either because there seems to be no adequate division for them, or because their author has failed to state them clearly.

It will also be observed that no aims or values whatsoever appear under the head of "Health" and "Worthy Home Membership," for the simple reason that none were discovered. Then, too, it was seen fit to add three other "principles" under each of which a number of objectives appear. The reason for these additional "principles" may be understood when attention is called to the fact that there were certain values which seemed to defy classification under the other heads. Then, again, "Religious" and "Social" values appeared so frequently in the writings of various authors, that they seemed to demand separate places in the classification. The last, namely, "Leadership" is borrowed from Doctor Foster's monograph, in which he presents convincing arguments for including this as a valid "aim" among the principles of secondary education.[43]

The "principles" will be taken up in the order of their relative importance, determined by the number of references that have been made to them by writers in the field. It will be found that the outstanding objectives under each caption have been selected to show what each writer regards as the supreme aim in the study and teaching of history. In employing the nomenclature of the Committee of the N. E. A., certain limitations appear to be imposed by the acceptance of their scheme, but as has already been pointed out, inasmuch as these "principles" appear to be the best thus far advanced, and because some suitable basis for tabulation must be adopted, it was thought wise, for the sake of convenience and greater facility in

[43] Foster, Herbert H., "High School Administration," pp. 10-14 ff.

pursuing this study, to select them as a working basis, to bring a semblance of order out of the existing historical chaos.

1. COMMAND OF FUNDAMENTAL PROCESSES. (ACADEMIC USEFULNESS.)

The greatest difficulty that is encountered once this classification is adopted is the definition of terms. For instance, according to the commonly accepted interpretation of the Committee of the N. E. A., "Command of Fundamental Processes" signifies and includes that which is vulgarly regarded as constituting a thorough training in the three "R's"—reading, writing and arithmetic. Hence, this caption is a most unfortunate one, and it might be wiser to select instead, Doctor Yocum's "Academic Usefulness," since the values that shall appear listed under this head, will more nearly conform to his scheme of analysis. Therefore, in listing objectives under this division, it should be constantly borne in mind, that under "Command of Fundamental Processes" there will be included all values that might be regarded as "Academic" in nature.

	OBJECTIVES	AUTHOR
1.	To give us the concrete examples of the precepts inculcated by philosophy.	Vergerius[44]
2.	To aspire to a true cultivation.	D'Arrezzo[45]
3.	To preserve the memory of particular affairs.	Wheare[46]
4.	To entertain and instruct children.	Rollin[47]
5.	To form their hearts and understandings.	Rollin[47]
6.	To enrich their memories with abundance of facts as agreeable as useful.	Rollin[47]
7.	To endeavor to find out the causes of events.	Rollin[47]
8.	To make their Latin exercises by it.	Rollin[47]
9.	To strengthen and discipline the mind.	Goodrich[48]

[44] Vergerius, "De Ingenius Moribus," 1392. (Quoted by Keatinge, M. W., in his "Studies in the Teaching of History," pp. 8-15.)

[45] D'Arrezzo, Lionardo, 1405. (Quoted by Keatinge, Ibid.)

[46] Wheare, Degory, "The Method and Order of Reading Both Civil and Ecclesiastical Histories," 1710. (Quoted by Keatinge, Ibid.)

[47] Rollin, M., "The Method of Teaching and Studying the Belles Lettres" and "New Thoughts Concerning Education." (Quoted by Keatinge, Ibid.)

[48] Goodrich, C. A., "History of the United States." 1824. p. 3. (Quoted by Russell, W. F., "History Teacher's Magazine," Vol. V, No. 7, Sept., 1914, pp. 203-208.)

10.	For instilling instruction of various kinds.	Plattsburg Academy[49]
11.	For improving the understanding of youth.	Franklin[50]
12.	To improve the understanding and strengthen the judgment.	Worcester[51]
13.	To trace civil and religious institutions to their origin.	Arnold[52]
14.	To inspire intellect with a desire of knowledge.	Arnold[52]
15.	To furnish teachers with opportunities of correction and criticism in pronunciation.	Farmer's Hall Academy[53]
16.	To cultivate memory and reasoning faculties as nearly as may be in equal degree.	Washington Academy[54]
		Curteis[55]
		Weinstock[56]
17.	To develop intelligence.	Curteis[55]
18.	To train judgment.	Curteis[55]
		Murdock[57]
		Miller[58]
19.	To awaken imagination.	Curteis[55]
		Bellows[59]
20.	To enlarge the understanding.	Bellows[59]
21.	To furnish much information of a practical kind.	Miller[58]
22.	To weigh conflicting probabilities.	Miller[58]
23.	To estimate degrees of evidences.	Miller[58]
24.	To instruct persons in the outlines of history and chronology.	Worcester[60]
25.	To strengthen the mind.	Worcester[60]
26.	To afford instruction.	Cheyney[61]
27.	To exist for its own sake.	Cheyney[61]
28.	To be made a real training school for the mind.	Keatinge[62]

[49] Plattsburg Academy, 1838. (Quoted by Russell, Ibid.)

[50] Franklin, B., "Plan for an English School." (Quoted by Russell, Op. Cit., p. 203.)

[51] Worcester, "Elements of History," 1826. (Quoted by Russell, Ibid.)

[52] Arnold, M. (Quoted by Keatinge, Op. Cit., pp. 15-16.)

[53] Farmer's Hall Academy, 1835. (Quoted by Russell, Op. Cit., pp. 203-208.)

[54] Washington Academy, 1838. (Ibid.)

[55] Curteis, M. A. (Quoted by Keatinge, Op. Cit., p. 20.)

[56] Weinstock. (Quoted by Bowman, J. N., "What Others Think of History Teaching," "History Teacher's Magazine," Vol. III, Sept., 1912, pp. 143-146.)

[57] Murdock. (Quoted by Bowman, Ibid.)

[58] Miller, E. I., "The Place of Modern History in the High School Curriculum." (N. E. A. Proceedings. 1907; 678-83.)

[59] Bellows, I. F., "The Educational Value of the History of France," School Review, Vol. XIII, pp. 702-11.

[60] Worcester. (Quoted by Russell, Op. Cit., p. 204.)

[61] Cheyney, E. P., "What Is History," "History Teacher's Magazine," Vol. II, December, 1910, pp. 75-95.

[62] Keatinge, Op. Cit., p. 32.

29.	Is wholly intellectual.	Allen[62]
30.	To enrich the imagination.	Allen[63]
31.	To keep in touch with the realities of life.	Allen[63]
32.	To tell the deeds of real men in a real world.	Show[64]
33.	To see the truth of what has happened, and will hereafter happen again, according to human nature.	Thucydides[65]
34.	To have greater breadth of mind and clearer understanding of humanity, than many journeys round the world can give.	Crawford[66]
35.	To appeal to the imagination.	Burr[67]
36.	Reveals the beauties of human genius in adapting institutions and governmental forms and processes to desired ends.	Davis[68]
37.	To ascertain the severest truth as to the past and set it forth without fear or favor.	Lea[69]
38.	To enlarge the intellectual interests of the student.	Eliot[70]

2. ETHICAL CHARACTER.

The next step was to list all the objectives that were found under the head of "Ethical Character." Several references appear which show that the aim of early historians was to shape and mold the morals of the youths who came under their care. This aim received special emphasis in education generally. But it was particularly looked for in the teaching of history, which, especially as the religious influence over education waned, seemed to lend itself more readily to a realization of moral training than any other subject in the curriculum. But even before the days of religious domination over education had ceased, evidences of expression may be found, which indicate that moral training was to be one of the controlling aims in the teaching of history.

[63] Allen, J. W., "The Place of History in Education, p. 7; p. 89.

[64] Show, B., "The New Culture History in Germany," "History Teacher's Magazine," Vol. IV, Oct., 1913, pp. 215-21.

[65] Thucydides. (Quoted in Show's article, Ibid.)

[66] Crawford, J. D., "Why Do We Study History?" Education XXII, p. 281.

[67] Burr, G. I., "History as a Teacher and the Teacher of History," "History Teacher's Magazine," Vol. III, May, 1912, p. 95.

[68] Davis, C. O., "Realizable Educational Values in History," "History Teacher's Magazine," Vol. VI, June, 1915, pp. 167-178.

[69] Lea, H. C., "Ethical Values in History." American Historical Review, 9:233.

[70] Eliot, Education, 35:563.

OBJECTIVES	AUTHORS
1. To form the hearts and understandings of the pupils.	Rollin[71]
2. To improve the morals as well as the understanding of youth.	Franklin[72]
3. To afford examples of the great and good of communities distinguished for integrity and success, to persuade powerfully to an imitation of their virtues.	Morse and Parish[73]
4. To furnish innumerable proofs, by which we may verify all the precepts of morality and prudence.	Tytler[74]
5. To emulate the decision, energy, perseverance of Columbus.	Goodrich[75]
6. To set before us striking instances of virtue, enterprise, courage, generosity, patriotism, and to incite us to copy such noble examples. To present to us pictures of the vicious ultimately overtaken by misery and shame, and thus solemnly to warn us against vice.	Goodrich[75]
7. To relate to us what has been done by mankind and thus to teach us what we may do. To acquaint us with the true character of our race, and to enable us to know ourselves better. To apprize us of the existence of evil and the way to shun it; to acquaint us with the existence of good and to show us how to attain it.	Goodrich[75]
8. To imbue us with the moral which great political principles contain.	Hawley[76]
9. To deepen the moral faculties.	Bellows[77]
10. To develop new habits and new ideals.	Snedden[78]
11. To help us to know ourselves,—what we are in our relations to the forces of the age and the country in which we live; and so to shut the door against egotism and hosts of other "isms",	Howell[79]

[71] Rollin, M. (Quoted by Keatinge, Op. Cit., p. 8-13.)

[72] Franklin, Benjamin, "Plan for an English School." (Quoted by Russell, Op. Cit., p. 203.)

[73] Morse & Parish, "Compendious History of New England." (Quoted by Ibid.)

[74] Tytler, A. F., "Elements of General History." (Quoted by Russell, Op. Cit., p. 204.)

[75] Goodrich, S. G. (Quoted by Russell, Ibid, p. 204-5.)

[76] Hawley, G. (Ibid, p. 206.)

[77] Bellows, Op. Cit., p. 702-11.

[78] Snedden, D., "Teaching of History in Secondary Schools," "History Teacher's Magazine," Vol. V, 1914, pp. 277-282.

[79] Howell, S., "History in Its Relation to Practical Life," Education I, p. 255.

	progenitors of weakness, deceit and failure . . . . . to enable us to prepare for the future by avoiding the follies of the past.	
12.	To steel the moral will power.	Klemm[80]
13.	To make clear that when the energies are immorally directed, when deceit, subterfuge and force are employed, that results are produced more dangerous and destructive to a healthy moral purpose than could the end have been very good.	Andrews[81]
14.	To furnish copiously from the storehouse of general history materials and lessons gained from the past experiences of the race on the motives and character of men past and present.	Sachs[82]
15.	To study the greatest traits of character. To impress children for the rest of their lives by the power that men possess for good or evil on the fate of their country.	Winterburn[83]
16.	To give helps and warnings to the public man and to him in private life.	Crawford[84]
17.	To widen the sympathy and educate the moral sense.	Burr[85]

3. SOCIAL.

As has already been pointed out, this division was created because there seemed to be a need of it, since the objectives appearing under it could not be readily classified elsewhere. Possibly they could be grouped under "Character" or one of the other "Principles," but it was deemed wise to establish a separate division for the values that were suggested. This fact will probably become more apparent under the caption "Social Demand and Need." However, the following seemed to be offered as "Accepted Purposes:"

	OBJECTIVES	AUTHORS
1.	To be a study of first importance for revealing proper human relationships, and for leading men to social and national good will.	Herbart[86]

[80] Klemm, L. R., "A Want and How to Meet It." Ibid, p 248.

[81] Andrews, C. M., "History As an Aid to Moral Culture." (N. E. A. Proceedings, 1894, pp. 397-409.)

[82] Sachs, J., "Teaching History in Secondary Schools," School Review, Vol. XIII, pp. 702-11.

[83] Winterburn, R., "Ethnological Consideration of History, etc.," Education XXII., 212-217.

[84] Crawford, J. D., "Why Do We Study History?" Education XXII, p. 281.

[85] Burr, G. I., Op. Cit., p. 95.

[86] Herbart. (Quoted by Cubberley, E. P., "Public Education in the U. S.," p. 314.)

2.	To bring about a better international feeling.	Dunlap[87]
3.	To uncover and lay bare the laws governing man's social life and to admit their application. History has to do with the activities of social man.	McMahon[88]
4.	To begin with the world they live in, and to see what is to be understood.	Muzzey[89]
5.	To have living men reproduced with their passions and logic of feeling. To go over the ground and mix with people. To place before scholars a true picture of their ancestors.	Draper[90]
6.	To consider and adopt a course of conduct most obviously connected with the general welfare.	Hildreth[91]
.7	To develop the viewpoint that society is a moving, growing thing.	Jackson[92]
8.	To show the joys, sufferings, conflicts, and achievements of mankind.	Eliot[93]
9.	To afford insight into human affairs, characters, aspirations, destinies.	Klemm[94]
10.	To give helps and warnings to the public man and to him in private life.	Crawford[95]
11.	To gain a knowledge of human nature.	Jameson[96]
12.	Should be an interest in the human drama.	Stephenson[97]

4. CIVIC EDUCATION OR CITIZENSHIP.

From the very earliest times, history has been regarded as a means of training for citizenship or for inculcating the spirit of patriotism. The following are the objectives that have been grouped under this head as "Accepted Purposes."

[87] Dunlap, Wm., "A History of New York for Schools." (Quoted by Russell, Op. Cit., p. 206.)

[88] McMahon, E., "History in Our Public Schools," Education Vol. XXIII, p. 281.

[89] Muzzey, D. S., "What Facts of Ancient History Should Be Taught to Pupils of the Secondary Schools in Order That They May Better Understand the World They Live In?" N. E. A. Proceedings, 1905, pp. 461-6.

[90] Draper, A. D., "No Mummified History in New York Schools," "History Teacher's Magazine," April, 1912, Vol. III, p. 72.

[91] Hildreth. (Quoted by Russell, Op. Cit., p. 205-6.)

[92] Jackson, L. F., "A Single Aim in History Teaching," Ibid. Vol. V, Oct., 1914, p. 245.

[93] Eliot, Education, 35:563.

[94] Klemm, Op. Cit., p. 248.

[95] Crawford, Op. Cit., p. 281.

[96] Jameson, J. F., "The Future Uses of History," "History Teacher's Magazine," Vol. IV, Feb., 1913, pp. 35-40.

[97] Stephenson, "The Place of History in the Curriculum," American Historical Rev., 9:233.

OBJECTIVES	AUTHORS
1. To impress the minds of young persons with veneration for those eminent men, to whom their posterity is so highly indebted.	Adams[98]
2. To serve as the best political instructor.	Cheves[99]
3. To familiarize the mind of every youth, and to imbue his feelings with the lessons concerning the men who stood foremost in the contest of independence, the measures of provocation by which they were roused to resistance, the trials through which they passed, the reverses which they sustained, the triumphs which they achieved and the great political principles which were vindicated by them.	Hawley[100]
4. To know something about the laws and institutions of his own state.	Principal of Duchess Academy[101]
5. To show the origin and consequences of national action, and to instruct everyone what to do and what to leave undone as citizen, legislator, executive officer, or voter.	Peabody[102]
6. To learn to prize their birthright more highly and to treasure it more carefully. To see how the tree of liberty has grown, what storms have wrenched its boughs, what sweat of blood has moistened its roots, what eager eyes have watched every outspringing bud, what brave hearts have defended it, loving it even unto death. To elicit the choicest care and tenderest love of sons through the heroism and devotion of the fathers.	Barnes[103]
7. To emphasize American accomplishments, with the chief stress on the memorization of facts relating to our national heroes, wars, and political struggles. The dominant purpose was the development of patriotism and an enthusiasm for the union.	Cubberley[104]
8. To develop an intelligent citizenship.	Greenwood[105]

[98] Adams, H. (Quoted by Russell, Op. Cit., p. 206.)
[99] Cheves, L. (Ibid.)
[100] Hawley, G. (Ibid.)
[101] Principal of Duchess Academy. (Ibid, p. 207.)
[102] Peabody, E. (Ibid.)
[103] Barnes, A. S. (Quoted by Russell, Op. Cit., p. 207.)
[104] Cubberly, E. P., "Public Education in the U. S.," p. 308.
[105] Greenwood, J. M., "Teaching of History," Education, Vol. IV., p. 19.

9.	To make an intelligent man a good citizen, a prudent politician.	Judson[106]
10.	To fit the pupils for better citizenship.	Miller[107]

5. LEISURE.

When it comes to the question of history having as one of its objectives properly to direct the wise use of leisure moments, very little was found that might be interpreted as signifying that educators thought this should be the accepted purpose in the teaching of the subject. Apart from the fact that Herodotus is said to have claimed that history was "to entertain the public," only the following instances were found that seemed to indicate that the worthy use of leisure was one of the objectives to be striven for in history:

	OBJECTIVES	AUTHOR
1.	To entertain and instruct.	Rollin[108]
2.	To furnish rational amusement.	Tytler[109]
3.	To enable the pupil to pursue the study with satisfaction and advantage, after the season of attending school is past.	Worcester[110]

6. RELIGION.

As has already been intimated, this division was established because there were several writers who emphasized the religious values as objectives to be derived through the teaching of history. When education was dominated by the church and religion was a powerful element in school affairs, the subject of history was thought to be especially fitted for religious training. To achieve this end, text-books were modeled after scriptural style and it was believed that the pupils becoming habituated to reading this style, would be led in turn to a study of the Bible. Enough citations could be supplied to illustrate that the absorbing desire in the early period of the nation's history was to implant religious desires and motives in the minds and hearts of the young through the medium of history.

[106] Judson, H. P., "Teaching History in Secondary Schools." Ibid, Vol. VI, p. 19.
[107] Miller, E. I., Op. Cit.
[108] Rollin, M. (Quoted by Keatinge, Op. Cit., p. 13.)
[109] Tytler, A. F. (Quoted by Russell, Op. Cit., p. 204.)
[110] Worcester, J. E. (Quoted by Ibid.)

but as the purpose of this part of the study is merely to assemble objectives, this pleasure must be foregone. The following are some of the objectives appearing under this caption:

OBJECTIVES	AUTHORS
1. To learn from it, that all events succeed well, and the reward of felicity is proposed by God.	Josephus[111]
2. To have the heart filled with a love which excludes all selfishness and dread, and the will freed from sin.	Franciscans[112]
3. To acquire with the knowledge of reading, a love of the manner in which the great truths of Divine Revelation are conveyed to his understanding.	Hunt[113]
4. To lead the youthful mind to a correct knowledge of the basis on which the Jewish and Christian Churches rest; and by the illustration of general prophecy, also to lead the youthful mind to a correct knowledge of the providence and government of God.	Butler[114]
5. To display the dealings of God with mankind. To awaken the liveliest emotions of gratitude for His kind and benignant dispensations. To strengthen our confidence in His benevolence. To impress us with a conviction of His justice.	Goodrich[115]
6. To advert with awe to HIM who attached to the action of a single individual, a train of consequences so stupendous and unexpected. To remember that the hand of invisible Providence may be connecting with our smallest actions the most stupendous results to ourselves and others.	Goodrich[116]
7. To be thankful that a just Providence is above, who regards the affairs of men—who turns aside the trampling heel of oppression and causes the blood wrung out by tyranny to cry from the ground.	Goodrich[116]

[111] Whiston's "Josephus," London, 1858, I:42-43.

[112] Flint, R., "Historical Philosophy in France and French Belgium and Switzerland," New York, 1894, p. 103.

[113] Hunt, G. J. (Quoted by Russell, Op. Cit., pp. 204-6.)

[114] Butler. (Ibid.)

[115] Goodrich. (Ibid.)

[116] Ibid.

8. To impress the minds of the young with the distinguishing goodness of Divine Providence in giving them birth and dwelling in this country. Hildreth[117]
9. To indicate that there is something in the universe higher than man or nature. Sloane[118]

That the inculcation of religious principles is still a live purpose on the part of those responsible for religious education in America is indicated by the emphasis placed upon outcomes from the study of history as one of the resources in religious education latent in the public school curriculum pointed out by Doctor Conrad A. Hauser.[119]

7. VOCATION.

As for the value of history as a vocational guide, only two writers were found who seemed to attach any utilitarian value to the subject of history, and these fall really in the more recent period. In fact, "Vocational Guidance" is an educational idea which has received emphasis in comparatively recent times, so that this division ought probably be excluded from "Accepted Purpose," since it has come as a result of the changing conditions in society and only more recently has the thought occurred that history could probably make its contribution toward the question of guidance. Therefore, the two objectives that were discovered will be reserved for the next division, namely, "Social Demand and Need."

8. LEADERSHIP-FOLLOWERSHIP. 9. WORTHY HOME MEMBERSHIP. 10. HEALTH.

What is true of Vocation is equally true concerning the other three "principles", namely, "Leadership-Followership", "Worthy Home Membership" and "Health". In fact, so far as the last two are concerned, not a single writer was found who stated as his objective the securing of either through the study of history. The study will proceed, therefore, to an assembling of objectives under "Social Demand and Need."

[117] Hildreth, op. cit., pp. 205-6.

[118] Sloane, W. M., "How to Bring Out the Ethical Value of History," Education XXII, 212-217.

[119] Hauser, Conrad A., "Latent Religious Resources in Public School Education," pp. 143-159.

B. SOCIAL DEMAND AND NEED.

According to Doctor Yocum's definition, "Social Demand and Need means the immediate demand of current writers in the light of changing conditions." Hence the purpose of this division will be to gather a large number of objectives suggested by modern educational thinkers as constituting the aims to be achieved in history to meet the needs of the changing conditions of society.

Before proceeding to list these objectives, however, it might be well, in order to appreciate that society is really demanding a rehabilitation of the history curriculum, to quote the viewpoints of a few of these writers at length. Taking the opinions of these authorities as a criterion in the matter, history may assuredly be said to be on trial, for the subject has been assailed from every conceivable angle in no uncertain terms. General dissatisfaction seems to prevail on every hand with regard to aims, subject-matter, methods of teaching—in fact, there hardly seems to be a phase of the question that has not been attacked by someone. Even the most conservative among historians seem to be dissatisfied with the present status of affairs and to be groping about for a solution.

For instance, Nathaniel Stephenson, Professor of History in the College of Charleston, wrote in 1913 in this strain:

> Is there anyone accustomed to examine college freshmen in history who does not feel that secondary teaching of history, take it by and large, is at present chaotic? [120]

In an excellent article entitled, "Realizable Educational Values in History" read before the District Conference of Teachers in Secondary Schools, Gary, Ind., on February 27, 1915, Doctor Calvin O. Davis, Department of Education at the University of Michigan, said:

> . . . . . pupils . . . . . drop out all along the way disheartened, discouraged, dissastisfied. And what is the cause? It is that the courses have been arranged to fit a logical scheme of administration, and not strictly speaking, the psychological condition of pupils. It is that the work has been for too long a time and to too large a degree planned and imposed by men brilliant, it may be, as historical scholars, but woefully ignorant as far as boy and girl nature is concerned.

[120] American Historical Association Report, 1913, Vol. I, pp. 101-109.

. . . . . The work of history in our public schools, particularly in the high schools in our smaller towns and for the youths of no great literary ability—has fallen upon hard lines, primarily because of the choice of material, the arrangement of material. The relative emphasis placed upon the material has been largely determined by the college ideal and by men who have not . . . . . an adequate conception of the pedagogical, the social and practical problems involved in the teaching of history in our democratic institutions of today . . . . . The typical college specialist who writes history for secondary schools, and the typical college specialist who instills into his students the ideal that to teach is but to secure the mastery of those ideals, is to-day the evil genius of the secondary school men . . . . . .

. . . . . history in our secondary schools is altogether too abstract, remote and pallid for our age and country.[121]

As a remedial measure he recommends:

1. Taking ancient history as such out of the ninth grade, and transferring it (if given at all) to the twelfth grade and making it elective.
2. Merging English history with the courses in general European history on one side, and with the course in American history on the other side, and thus gain an additional year's time to which may be allotted half courses in industrial and commercial history and elementary economics.
3. The elimination of needless details in the presentation of the work in all the courses, and thereby make the history work in the secondary schools really secondary school history and not university studies.
4. Vitalizing all history work by relating it intimately to the lives and experiences of the boys and girls who are pursuing it, and to the current practice of society of to-day.[122]

Doctor David Snedden, Massachusetts Commissioner of Education, in deploring prevailing conditions in the field of history has thus expressed himself:

All of us feel vaguely, that in history, if anywhere, should be found valuable means of education. But unscientific methods, an insufficient pedagogy, and a prevailing lack of social insight, have contributed to the sterilization of this subject as a soil for the growth of ideals, sentiments and useful social knowledge. The study of history as now carried on in the secondary schools, does not "function" in appreciable modification of civic attitudes, ideals or knowledge, because teachers of history do not certainly know what results they seek, in terms of valid educational utilities,

[121] "History Teacher's Magazine," "Realizable Educational Values in History," June, 1915, Vol. VI, pp. 167-178.

[122] Ibid.

their efforts seem to be largely wasted, if measured in terms of better citizenship. As respects both aims and methods, the various courses of history are still in essential respects unexplored territory. History teaching fails to serve as an instrument of civic education in secondary schools because its aims are undefined and its organization and study are pedagogically unsound.[123]

J. Madison Gathany, in an article entitled, "The Reconstruction of History Teaching," voicing like sentiments when he presented the viewpoint of the "Newer School" of history writers, said:

> Just as soon as our students in history realize that the subject matter has a direct bearing upon the problems of vital every-day interest they will become interested in history. But if the study of history is allowed to mean little more to them than the collection of facts of the past, they will have no interest in collecting the facts. They can see no great value in merely collecting facts. They had rather play ball, because they can see something in doing that. It is Lowell, I believe, who says that "There is nothing less profitable than scholarship for the mere sake of scholarship, not anything more wearisome in the attainment." Pupils know that they are not called upon to live in the ancient or medieval world. If, however, the average pupil can be made to see that certain phases of the ancient world, and of the medieval world have directly affected our world, he will not only become interested, but he will also remember those phases to his dying day. If he can't see this, he will have just about as much interest in the study of history as Mike (of whom Professor Muzzey tells) had in what a college Professor was saying about Nero to a class of settlement boys. The professor was telling how wicked Nero was, how he killed his wife, poisoned his courtiers, killed his mother, and longed to sever the heads of all his subjects. Then the Professor turned to Mike and said: "Well, Mike, what do you think of this man Nero?" Mike roused himself sufficiently to drawl out: "Huh! he never done nuthing to me".[124]

Mr. Gathany then goes on to show that the newer school of history writers and history teachers maintain:

> (1) that history should be taught not for history's sake, but for our sake and for our children's sake.
>
> (2) that the results of the older theory of history teaching are decidedly unsatisfactory.
>
> (3) that the older view is based on the false theory of culture.

[123] Snedden, D., "Problems of Educational Readjustment." Chapter IV.

[124] "History Teacher's Magazine," "The Reconstruction of History Teaching," Sept., 1914, Vol. V, p. 224-225.

(4) that from a truly educational point of view the old theory rests upon a psychologically unsound basis; and

(5) that it is based upon an educational ideal of a bygone age.[124]

In 1912, Doctor David Saville Muzzey, of the Ethical Culture School of New York City, in an article, "How Modern Shall We Make Our Modern History," thus expressed himself:

It is not a question of dates that I wish to discuss under the above title. . . . . We may as well at the start abandon all ideas of bringing our history within the memory of our pupils. They have no historical memories.

. . . . . I have often reflected in a moment of skepticism as to the value of the thing I was myself teaching, on the staunchly unintermittent faith of my old teacher in ancient history, who was apparently as jealous for the laurels of Miltiades as Themistocles was of them. But for us boys (as I imagine it is the same for most boys of to-day) the petty rivalries of the old Greeks failed to stir either enthusiasms or resentments. If we said that Miltiades was the leader of the Persians, it was not from any desire to pain the teacher. We were perfectly willing to let Miltiades be an Athenian. He didn't sound exactly like Mardonius, to be sure—but they both began with M.

So long as teachers preserved their faith unshaken that it was indispensable to the student's training to know (at least till the end of the term) the abbreviated and jejune details of military, constitutional and diplomatic history furnished by the average text-book, there was no agitation for reform. . . . . But thanks to the vivifying breath that is blowing through our whole curriculum in this age, we teachers are getting pretty well convinced that there is no historical fact of the past worth knowing for its demand on memory alone. Our history, then, to be effective . . . . . is worth preserving . . . . . only because it enters somehow constructively into the conscious purpose of the present.[125]

In the following year, 1913, J. Franklin Jameson, Head of the Department of Historical Research, Carnegie Institution of Washington, in an article appearing in the "History Teacher's Magazine," entitled, "The Future Uses of History," thus expresses his viewpoint:

. . . . . Since the Renaissance History, like other forms of literature, has had its well defined phases, has passed through several distinct climates of ideas. First came the *classicizing historians* of the Renaissance, then the memoir writers of the age of religious wars, then in each

[124] Ibid.

[125] "History Teacher's Magazine." "How Modern Shall We Make our Modern History?" Feb., 1912, Vol. III, pp. 25-28.

country the *statesmen-historians* of the early seventeenth century, then everywhere those giants of learning, prodigies of documentary collection and publication, who two hundred years ago were making the great age of Erudition. Next came the *philosophical historians* of the school of Turgot, and Hume, applying general idea and ruling the mid-eighteenth century; then the eclipse of history by the French Revolution; then the period of Restoration and Romanticism, its return into the hands of Statesmen and Publicists; then the heyday of the critical school, the searchers of documents, the disciples of Ranke, to whose synagogue most of us still belong; and latterly, outside of Anglo-Saxondom at least, a new school of synthetic philosophers and sociological psychologists, speaking what to old ears seems a new language, quite the language of Thermodynamics or of pathology as of history . . . . . .

What sort of history will a socialized and internationalized Europe desire? What information regarding the past will be demanded by a socialized, probably in some sense socialistic, America? Surely, the old varieties of history will continue, partly because of human inertia, partly because they ought to continue. Even a world without kingdoms must know the history of kingdoms. Even the drum and trumpet historian so much reprobated of late, has his place . . . . . .

. . . . . the men of the future will be more curious than we have been respecting the history of thought . . . . . A world that is increasingly ruled by public opinion will wish to know more of the history of public opinion. It will care more about the psychology of the Crusaders' motives than about their deeds of arms . . . . . .[126]

It was David Snedden, however, who in 1914 turned the searchlight of criticism upon existing conditions in the field of history teaching in secondary schools. He has attacked traditional practices in no uncertain language, and, in an article entitled, "Teaching of History in Secondary Schools" appearing in the November issue of the "History Teacher's Magazine," pointed out the weaknesses of the old method, and tried to show what society demands and needs in the way of history instruction in secondary education. The following are some of his utterances:

If you will frankly face the question, "Why should history be taught in a High School?" you will receive answers that may readily be placed in two categories. These answers express the aims which are supposed to control in the teaching of this subject. The first set of answers will be to the effect that the object in teaching history is that the pupil shall know the history of his country, or the history of periods antecedent to our own

[126] "History Teacher's Magazine," "The Future Uses of History," Feb., 1913, Vol. IV, pp. 35-40.

history or the history of peoples who have an important part in civilization. More specifically, perhaps, it will be said that the pupil must study history in order to pass required examinations in that subject, in order to meet the requirements of the College. All of these, obviously, are immediate or proximate aims. They do not, in any sense, express ultimate values, and they completely lack in finality. The real question still persists: "Why is it important that the student should know the history of his own country, or the history of periods antecedent to our own?"

. . . . . the contention that history trains mental powers rests, of course, upon the same grounds, as the claim that the study of geometry trains the power of reasoning, and the study of Latin the power of observation.

We have abundant evidence now, based upon psychological experimentation as well as a more adequate analysis of general experience, that in the sense in which such statements are commonly taken, there is little truth in them. Unquestionably, the study of history can be made to train one form of memory, a few forms of reasoning, inference making, etc. The implication that such specific training results in a general enhancement of power throughout all forms of memory reasoning is, of course . . . . . an educational fallacy. . . . . it is part of educational wisdom, I believe, to base our judgments of educational values on other grounds than mental training, being sure that, if subjects are properly taught for their real values, mental training of numerous specific forms will be an inevitable and important by-product . . . . . How, then, are we to find valid aims wherewith to guide and control us in the teaching of history? We must, as I see it, first define for ourselves, in concrete and quite exhaustive ways, the powers and accomplishments which we wish to find in the adult of average type whom it is the purpose and the demonstrated object of the schools to train. Having defined for ourselves the qualities of this adult, we must work back, analyzing the proper training procedures, until finally at a specific point, we can choose and adapt materials necessary to the training contemplated.

It seems to me, indeed, that history as taught is based upon what is sometimes called the "cold storage" theory of education. Under the cold storage theory of education, the mind of the learner can be stored with certain knowledge, consisting sometimes of detailed facts and sometimes of generalizations, and the matter thus stored can be drawn upon at some future time when a situation is encountered that demands its employment.

Opposed to the cold storage theory of education is the other, which we shall here call the "assimilation" or "participation" theory . . . . . Under this theory, so far as the rank and file of persons are concerned, the acquisition of new knowledge, the development of new habits, the growth of new ideals take place chiefly on the basis of knowledge, habits

and ideals already existing . . . . . This is the natural method that in all lines of sound pedagogical development we are striving to attain.[127]

But it is in an address delivered to the history teachers of the Middle States and Maryland, February 10, 1917, on "History and Other Social Sciences in the Education of Youths 12-18 Years of Age" that Doctor Snedden wages the most relentless warfare against prevailing practices. Among other things, he gives a list of ten questions picked at random from 112 questions given by the College Entrance Examining Board for June, 1916, and remarks:

> Now I submit that the foregoing sample questions do indicate quite clearly what are the actual concrete objectives controlling the history teaching of to-day. Those objectives consist almost wholly and exclusively of memorization of highly concentrated verbal statements of historical facts and generalizations of almost encyclopedic extent and variety. There is no suggestion as to the actual functioning of this concentrated verbal knowledge in the culture and social capacities actually required of the citizen living and co-operating in a 20th century democracy.
>
> In the past . . . . . any particular organization of subject matter determined the educational objectives that should, or even could, be realized through it. Henceforth . . . . . the demonstrated needs of society and of individuals must determine these objectives. The study of history . . . . . can no longer be regarded as an end in itself, but must be taken and used as a means—as a means to the realization of ends, yet obscure, it is true, but nevertheless capable of being appreciated with constantly increasing certitude, defined with greater exactness, and evaluated with greater precision.[128]

These quotations are probably sufficient to prove that society is demanding a change from the traditional method of instruction in history. In the succeeding pages, an effort will be made to set down in the form of objectives, as we have already stated, a large number of the values, which these and other writers suggest that society demands and needs from history. These objectives will be grouped, as in the case of "Accepted Purpose" as nearly as is possible, under the head of the "Ten" Cardinal Principles, for the same reasons that were suggested in the former rubric.

[127] "History Teacher's Magazine," "Teaching of History in Secondary Schools," Nov., 1914, Vol. V, pp. 277-282.

[128] School and Society, 5:271-281.

1. COMMAND OF FUNDAMENTAL PROCESSES. (ACADEMIC USEFULNESS.)

OBJECTIVES	AUTHOR
1. To organize the stuff of history around some central thought, and to weigh the facts for their values in relation to that central thought.	Stevens[129]
2. To dissipate the idea that history is a matter of the past only and therefore a dead subject.	Gathany[130]
3. To correlate the work of the schoolroom more truly with life.	Gathany[130]
4. To give our pupils a modern vocabulary which they so much need.	Gathany[130]
5. To make our pupils think.	
6. To enable young Americans to understand the pressing problems of the time and to aid in equipping him to help solve them.	Gathany[130] Gathany[130]
7. To yield intellectual training.	Davis[131]
8. To exercise the powers of analysis.	Davis[131]
9. To develop the tendency in pupils to follow the current of thought and action wherever it may lead.	Davis[131]
10. To employ the powers of constructive imagination, comparison and discrimination.	Davis[131]
11. To gain knowledge.	Mackie[132]
12. To establish sound methods of study.	Mackie[132]
13. To train the student in the use of books. It aids a student in learning *how* and *where* to find information.	Mackie[132] Koos[133] Shortridge[134]
14. To develop the habit of research.	Mackie[132]
15. To cultivate a taste for good reading.	Mackie[132]
16. To serve as a background or skeleton for literature, science, politics, philosophy, and perhaps other studies.	Mackie[132]

[129] Stevens, R., "Waste in History Instruction," "History Teacher's Magazine," Vol. IV, Feb., 1913, pp. 52-55.

[130] Gathany, J. M., "The Reconstruction of History Teaching," Ibid, Vol. V, Sept., 1914, pp. 226-7.

[131] Davis, Op. Cit.

[132] Mackie, R. A., "The Value of History," Education 35:560-4.

[133] Koos, L. V., "History Teacher's Magazine," Vol. VII, "History in North Central High School," Dec., 1916, pp. 347-51.

[134] Shortridge, W. P., "The Relation of the History Curriculum to Vocational Training in the High Schools," "History Teacher's Magazine," Vol. VIII, March, 1917, pp. 96-100.

17.	To secure facts.	Shortridge[134]
18.	To act as foundation for sound thinking.	Shortridge[134]
19.	To give knowledge of how to use libraries.	Shortridge[134]
20.	To create interest in history and things historical.	Shortridge[134]
21.	To master the text.	Koos[132]
22.	To cultivate the power of handling facts.	Koos[132]
23.	To cultivate reconstructive imagination.	Koos[132]
24.	To equip student with a store of historical information.	Koos[132]
25.	To develop the ability in speech, oral and written.	Koos[132]
26.	To inspire the love of reading.	Koos[132]
27.	To present in clear outline significant things of the past.	Rep. Com. Northwsn. Assn.[135]
28.	To develop a historical point of view.	Rep. Com. Northwsn. Assn.[135]
29.	To serve to further historical study.	Richardson[136]
30.	To promote scientific curiosity.	Richardson[137]
31.	To inspire to scholarly and historic-mindedness.	Munsterberg[138]
32.	To minister to the power of generalization.	Richardson[137]
33.	To contribute to synthetic vision and orientative power.	Richardson[137]
34.	To help from the standpoint of associate development of knowledge.	Richardson[137]
35.	To be a school in the formation of good habits of thought and for practice in reaching sound and reasoned conclusions.	Tuell[139]
36.	To understand the present.	Lewis[140]
37.	To develop power of discrimination and independent judgment.	Lewis[140]
38.	To stress cause and effect relations.	Barnard[141]
39.	To emphasize outstanding facts and epochs.	Barnard[141]
40.	To explain the past in the light of the present.	Barnard[141]
41.	To interpret the present in the light of the past.	Barnard[141]
42.	To broaden the pupil's horizon.	Murphy[142]

[135] Report of the Committee of the Northwestern Association, Ibid, Vol. VIII, Feb., 1917, pp. 46-48.

[136] Richardson, R. K., "The Utility of Medieval History in Elementary College Curriculum," Historical Outlook, Vol. XI, pp. 10-13.

[137] Ibid.

[138] Munsterberg, M., "History As It Is Taught," Forum, 68: 1058-61.

[139] Tuell, H. E., "History as a Social Study," Historical Outlook, Vol. XIV, pp. 103-6.

[140] Lewis, W. D., "History as a Preparation for Citizenship," Ibid, Vol. XIII, pp. 247-8.

[141] Barnard, J. L., "The Old Order Changeth," pamphlet issued by American Book Co., 1924.

43.	To strengthen the pupil's power of comprehension.	Murphy[142]
44.	To train the pupils to form sound opinions.	Murphy[142]
45.	To teach pupils how to find and to judge the value of information.	Murphy[142]
46.	To make constant reference to problems and conditions of the day.	Tucker[143]
47.	To enrich our intelligence.	Jameson[144]
48.	To show how the present world has come to be what it is.	Jameson[144]

2. ETHICAL CHARACTER.

	OBJECTIVES	AUTHOR
1.	To cultivate a passion for orderly advancement.	Lewis[140]
2.	To give inspiration through example.	Murphy[142]
3.	To stir to an appreciation of the beauties of man's handiwork in sculpture, architecture, painting, musical and literary form, industry and commerce.	Davis[145]
4.	To foreshadow his own probable attitudes and conduct, etc.	Davis[145]
5.	To reveal the beauties of human genius in adapting institutions and governmental forms and processes to desired ends.	Davis[145]
6.	To foster pride and contentment with labor.	Davis[145]
7.	To instill in the mind of the student high ideals.	Mackie[146]
8.	To develop a healthy philosophy of life.	Mackie[146]
9.	To aid in the formation and development of character.	Mackie[146]
10.	To trace out the origin and development of the beliefs and aspirations which lead to evil, and point out their results.	Lea[147]
11.	To get rid of an overweening estimate of our own importance.	Allen[148]
12.	To make the simply selfish life seem both petty and ridiculous.	Allen[148]
13.	To counteract the tendency to bury our lives in the merely personal.	Allen[148]

[142] Murphy, J. M., "The New England Survey," The Historical Outlook, Vol. XV, p. 407.

[143] Tucker, H. R., "The Doctrine of Interest as Related to Instruction in the Social Sciences in the High School," "History Teacher's Magazine," Vol. III, pp. 52-53.

[144] Jameson, J. F., Op. Cit., "History Teacher's Magazine," Vol. IV, pp. 35-40.

[145] Davis, Op. Cit.

[146] Mackie, Op. Cit.

[147] Lea, H. C., "Ethical Values in History," American Historical Review, 9:233.

[148] Ibid.

14.	To crucify pitilessly against an enormous background the meanness of all mean things.	Allen[148]
15.	To widen our sympathies along with our understanding.	Allen[148]
16.	To impel the student on the side of truth and virtue, and make him loathe falsehood and vice.	Eliot[149]
17.	To provide an antidote for the cocksureness of the revolutionary spirit.	Tuell[150]

3. SOCIAL.

	OBJECTIVES	AUTHOR
1.	To sympathize with, explain and appreciate the present and to aid in solving contemporary problems pertaining to sociology, economics and government.	Mackie[146]
2.	To give background and perspective to the student's conception of the present-day society.	Tuell[150]
3.	To learn what would be useful toward the guidance of an organization in the present and future.	Jameson[151]
4.	To comprehend how the evolution of human elements and institutions has been brought about.	Jameson[151]
5.	To deal with actual men and states and peoples.	Burr[152]
6.	To help young people to understand the origin, development, present organization and significance of existing, *i.e.*, human institutions, agencies, beliefs, prejudices, customs and aspirations.	Davis[153]
7.	To help bring about social adjustments.	Davis[153]
8.	To foster pride and contentment with labor.	Davis[153]
9.	To show that man is a gregarious animal and cannot successfully and happily live alone.	Davis[153]
10.	To reveal the interdependence of men.	Davis[153]
11.	To extend the pupil's horizon, deepen his sympathies for his fellowmen.	Davis[153]
12.	To make him conscious of his social inheritance, privileges, and responsibilities.	Davis[153]
13.	To train the individual to form a better estimate of the motives and actions of his associates.	Davis[153]

[149] Eliot, Op. Cit.
[150] Tuell, Op. Cit.
[151] Jameson, Op. Cit.
[152] Burr, G. I., "What History Shall We Teach?" "History Teacher's Magazine," Vol. V, p. 283.
[153] Ibid.

14.	To reveal the relations and interdependence of one community with another and one nation with another, and hence to tend to make international intercourse simpler, easier and more permanent.	Davis[153]
15.	To cultivate a sympathetic understanding of other nations and their peoples, of an intelligent appreciation of their contributions to civilization, and of a just attitude toward them.	Bulletin No. 28 [154]
16.	To help in unifying the world.	Wells[155]
17.	To study it with reference to social causes and results.	Jenks[156]

4. CITIZENSHIP.

	OBJECTIVES	AUTHOR
1.	To aid in solving problems pertaining to government.	Mackie[157]
2.	To develop the spirit of nationalism.	Koos[158]
3.	To promote good citizenship.	Koos[158]
4.	To give a broad, tolerant view of national traits and characters.	Koos[159]
5.	To utilize the materials of history in producing the normal type of citizen as we would like to have him.	Snedden[160]
6.	To have something to offer in the training of future citizens.	Shortridge[161]
7.	To train for citizenship.	Koos[159]
8.	To direct materials toward the production of certain appreciations, attitudes, understandings and ideals that are believed (and, where possible known) to bear important measure upon good citizenship.	Snedden[162]
9.	To make history a school of citizenship.	Madeley[163]

[154] Bulletin, 1916, No. 28, "The Social Studies in Secondary Education," p. 39.
[155] Wells, H. G. Quoted by Editor of Current Opinion, April, 1920, 68: 525-6.
[156] Jenks, J. Quoted by Tuell, Op. Cit.
[157] Mackie, Op. Cit.
[158] Koos, Op. Cit.
[159] Koos, Op. Cit.
[160] Snedden, D., Op. Cit., "History Teacher's Magazine," Vol. V, p. 280.
[161] Shortridge, Op. Cit.
[162] Snedden, Op. Cit., School and Society, 5:307-13.
[163] Madeley, H. M., "History as a School of Citizenship," Oxford Univ. Press, 1920.

5. VOCATION.

OBJECTIVES	AUTHOR
1. To meet the needs of everyday life.	Shortridge[161]
2. To create an interest in the resources, tools, and processes of one's vocation.	Davis[164]
3. To present values for pupils who are destined for careers as teachers of history, writers, newspaper reporters, public speakers, lawyers, jurists and diplomats.	Davis[164]
4. To give some insight into the historical bearings of the processes and materials of his calling or of the craft to which he belongs.	Snedden[165]

6. LEISURE.

OBJECTIVES	AUTHOR
1. To give pleasure.	Cheyney[166]
2. To make the experiences of travel intelligible.	Davis[164]
3. To show us the proper use of leisure.	Lewis[167]
4. To provide for the leisure period.	Russell[168]
5. To furnish entertainment.	Johnson[169]
6. To furnish abundant reading with enjoyment.	Bobbitt[170]

7. RELIGION.

OBJECTIVES	AUTHOR
1. To show the ways of God to men (Quotation).	Jameson[171]
2. To give support to the faith that there is a Divinity that shapes our ends, rough-hew them how we will.	Davis[172]
3. To reveal the fact that a ceaseless evolution is going on in the realm of intellectual and spiritual things as well as among material organisms.	Davis[172]
4. To indicate there is something in the universe higher than man or nature.	Sloane[173]

[164] Davis, Op. Cit.
[165] Snedden, Op. Cit., p. 279.
[166] Cheyney, E. P., "What Is History?" "History Teacher's Magazine," Vol. II, pp. 75-95.
[167] Lewis, Op. Cit.
[168] Russell, Op. Cit., p. 204.
[169] Johnson, H., "Teaching of History in Elementary and Secondary Schools," p. 59.
[170] Bobbitt, "How to Make a Curriculum."
[171] Jameson, Op. Cit.
[172] Davis, Op. Cit.
[173] Sloane, Op. Cit.

5. To give religious training. Russell[174]
6. To convey a spiritual interpretation. Matthews[175]

8. **LEADERSHIP-FOLLOWERSHIP.**

Apart from the Pennsylvania Course of Study, already referred to, no references could be found anywhere that indicated or stipulated this as an objective to be secured through the teaching of history.

The same was true with regard to (9) **"HEALTH"** and (10) **"WORTHY HOME MEMBERSHIP"**, the other two "principles". Not a trace or vestige was found anywhere which would indicate that either of these were objectives to be obtained through history instruction, or that they should even be considered in connection with the study and teaching of the subject.

Having listed all the objectives that could be found, the next task was to set them down in a lump sum, in order to afford a general view of the scope of the field. The grand total of these objectives is 290 as may be seen from the following table:

(By adding the values suggested by text-book writers, course makers, etc., appearing in pages 82-87 of this study, to those under "Accepted Purpose" and those under "Social Demand and Need," it will be observed that the following results are obtained:)

OBJECTIVES	Number of Times Recurring
1. Academic Usefulness	152
2. Social Usefulness	39
3. Ethical Character	38
4. Citizenship	30
5. Religion	15
6. Leisure	11
7. Vocation	4
8. Leadership	1
9. Health	0
10. Worthy Home Membership	0
Grand Total	290

[174] Russell, Op. Cit.

[175] Matthews, Shailer, "The Spiritual Interpretation of History," Cambridge, Harvard University Press, 1920.

APPENDIX II

Assembling of Outcomes

Before presenting an account of the investigation made at the Central High School of Philadelphia, attention should be called to the remarks made in the first chapter of this thesis, namely, that the practical determination of this whole matter can come ultimately only through enormous experimentation and study of life situations, entailing enormous expenditures of money. The outcomes, therefore, appearing in this Appendix, do not presume to determine definitely, how many of the objectives listed in Appendix I were realized, but rather to ascertain, so far as the Central High School of Philadelphia is concerned, how nearly or how imperfectly they approach a realization of those objectives. In other words, what impressions that might indicate, to a degree at least, the attainment of these objectives was the teaching of history making upon the scholars?

1. COMMAND OF FUNDAMENTAL PROCESSES. (ACADEMIC USEFULNESS.)

It was difficult to decide what question to formulate that would in a sense provoke answers which would indicate the academic usefulness of history instruction. The one which was finally selected as perhaps best fitted to secure this information was, "What has History done for you educationally?" It was submitted to seventeen different sections, representing all classes and courses from Freshmen to Seniors about to be graduated from the institution. It was answered by 369 boys. If it were possible to put into print all the answers received from these boys, no doubt they would prove a revelation to some history teachers. Perhaps it is desirable that a few of the more striking replies be reproduced in full to show how really serious these lads were in expressing their feelings in the matter and to demonstrate how fully they gave expression to impressions created

by the study and teaching of history. The answers are reproduced with all grammatical errors, misspellings, etc., included:

Thus, a Senior in A-2 wrote:

History gave me a broad knowledge of world affairs to the present time, the conditions which induced me to overcome difficulties & those see how the present state of living was worked up from its foundations.

It pointed out ways of foriegn peoples and thier quarrelings, how these affairs of long ago work up gradually & terminate in a war such as the late "World War." It showed how men obtain freedom both in home life & in religious affairs.

It gave me a fount of knowledge upon which to draw & enable me to speak intelligently of past & by reasoning comming affairs.

It taught me how to reason & study motives and actions of men in the past & results of thier endeavors.

It broadens our outlook & teaches us to become better citizens.

It among other things, showed the horror of war & the general trend, even though slow toward universal peace.

It showed that the nation which flames up into prominence by brute force soon sinks into oblivion & the intellectual one comes into its own.

However I think that may details which are quickly forgotten such as less important names, dates, etc. have been a waste of time, that could have been put on broadening thoughts.

It developed my power of concentration by its interesting details. On the whole I think it has been a very valuable subject both as concerns development of mind and substantial value.

Another Senior in B-1 wrote:

History is beneficial for the following reasons:

1. Teaches one history of his own nation.
2. Influences one to read the newspapers and keep up with present day politics.
3. Influences one to take notice of history in its making.
4. Teaches one politics which may become a part of the life of some in later life.
5. Greatly broadens the mind.
6. May induce one to take some of the characters in history as an example, and improve his personal character.
7. May give one new ideas that can be brought out for improvement of government or bettering of humanity.

A Junior in C-3 wrote in this strain:

Of all the subjects on the curriculum of the school, except two, History has and always will be my favorite study. It has given me,

1. A knowledge of the system of government thru the ages. Their faults and good points. This will enable me to help my country have better government when I become of age.

2. It has widened my range of knowledge in teaching me habits and customs of other people.

3. It has created for me an imaginative mind, an incentive to follow the path of certain men, not necessarily the popular hero or heroes.

4. In the study of history, I have learned a smettering of other subjects:—viz. Geography.

5. It has increased my, vocabulary, my knowledge of places, people and events, so that I am not at sea, if I read of the "Clarendon Code" or the "Kaffir Affair" "The Northwest Ordinance" or the "Battle of Ypers."

6. It has made me cultured in a historical sense.

A Senior of A-2 wrote thus:

History necessarily increase the mental capacity, and improves the memory. This is caused by the fact that besides reading a lesson one must reason out individually the cause and effect of different events. It gives one a deep knowledge of events that have happened long before his time. While of course it is practically impossible when older to speak fluently of events unless one makes a further study of them, still it lingers hazily in the memory, to be aroused by a chance word.

History also, by establishing precedents, leads men in their actions which may effect nations, to adopt certain courses. No man, is considered really educated, who is ignorant of affairs which have happened. To me individually, it has always meant that many hours passed at the end of the term. I study it, but no closely enough to give me fear for my mind. I take it as a side dish in the course of events. It has done so far as I can see, very little for me, except that it gave me an inside view on the methods and habits of various men.

Another Senior of B-1 wrote more vehemently thus:

History has *never* seemed to be of much value to me. Whether this is due to any fault of mine, I cannot say. But it is a fact that history has always seemed to be a somewhat "dry" and uninteresting subject, and it is perhaps on account of this that I have reaped practically no benefit from it.

One reason why it is so uninteresting is that the course of study from grammar school upward is so arranged that by the time one graduates from High School, he has covered the same ground at least three times. Thus it becomes "cut and dried."

The part of history that has given me some benefit, that is, that is concerned with great characters of history, I learned chiefly outside of school.

A Junior of C-6, thus bluntly expressed his views:

> History as thought in the public schools has not benefitted me. It has been a waste of time. It has not made me patriotic, unpatriotic rather, which was the only way I was benefitted at all. It is partial and jingoistic. The "bunk" has been emphasized—the real determing factors glossed over or distorted. Hist as thugh is "bunk."

Finally, another Senior, one of Section B-2, openly confessed that:

> History—concise, dry, matter-of-fact history—the kind that is expounded, propounded and purveyed by a dignified, self-satisfied writer means nothing whatever to me. In that event I regard it merely as one of the—let us say liberal arts that is so necessary for a somewhat broader outlook upon life and consequently toward greater culture. But as for real, honest-to-goodness interest—no—mere history never challenges or excites mine.
>
> But presto!—a writer who works with a deep and sincere philosophy of life—who not only knows facts but can understand and sympathize with those who make history—who can interpret the various and diverse events in terms of our everyday life—he is the man I seek—his are the works I long for—his are the thoughts I enjoy.

How much value may be attached to these answers, it is difficult to estimate. However, the question was submitted to the boys without any suggestions or explanations being made on the part of the teacher in charge, and they were not required to sign either their names or their sections, to their papers. Hence, this fact, together with the bland and open frankness of the answers made, would seem to indicate that the replies made, represent the bona-fide feelings of the pupils. At any rate, they seem to be the only measure by which to ascertain the immediate impressions that are being conveyed through the courses of history as now taught.

Below, in tabular form, appear the answers received from the boys, showing the apparent outcomes resulting from the study and teaching of the subject together with the total number of votes cast for each.

Outcomes Resulting from the Study and Teaching of History	No. of Votes Cast for Each
1. The realization that it has helped with other studies, (Greek, French, English, Latin, Reading, Writing)	118

2.	The realization that it has afforded a political education, (helped me to understand the government of my own and other countries).	97
3.	The realization that it has acquainted them with the progress of the world.	73
4.	The realization and sense of appreciation that it has trained, cultivated, improved or expanded the mind or memory.	66
5.	The realization and appreciation that it has added to their store of knowledge.	63
6.	The realization and appreciation that it has increased their conversational ability (in general conversation, in debates, in society, so far as vocabulary is concerned).	46
7.	The realization and sense of appreciation that it has taught them to compare customs, manners, mode of living, etc., of the past with the present.	33
8.	The realization that modern and U. S. History is interesting.	25
9.	The realization that it has taught them to be more patriotic	23
10.	The realization that it has taught them that history repeats itself.	23
11.	The realization and sense of appreciation that it has acquainted them with great men of all times.	23
12.	The realization and sense of appreciation that it has shown them that we profit by the mistakes of others	23
13.	The realization that it has taught them to look at things in a broader light.	18
14.	The realization that it has taught them the relationship between cause and effect.	16
15.	The realization that it has shown them the relationship between the past and the present.	15
16.	The realization and attitude that it did not benefit them because it was always too dry.	15
17.	The attitude that it has been a waste of time.	14
18.	The realization and sense of appreciation that it brought to light many facts of the past which they did not know.	14
19.	The realization and sense of appreciation that it helped them to understand certain moving pictures, plays, historical works and to desire them.	14
20.	The realization and attitude that it had increased their geographical knowledge.	14
21.	The realization and sense of appreciation that it causes	

	them to appreciate the struggles, hardships, heroisms, sufferings, sacrifices, etc., of the men of the past.	13
22.	The realization and sense of appreciation that it gives them recreations, pleasure, pastime, etc.	12
23.	The realization that it has shown them the causes, methods, horrors and results of war.	12
24.	The realization that it has given them a sense of judgment (to be unbiased, unprejudiced, to look on both sides of a question, etc.).	11
25.	The realization and sense of appreciation that it gives them an insight into human nature.	10
26.	The realization and appreciation that it enables them to distinguish between right and wrong.	10
27.	The realization that it makes them better citizens.	10
28.	The realization and appreciation that they can now understand articles in newspapers and magazines that make reference to historical incidents.	10
29.	The realization and attitude that it has taught them to concentrate.	9
30.	The realization and attitude that it has made them analytical, logical, etc.	9
31.	The realization and sense of appreciation that they are glad that they live in an age of prosperity and peace, rather than in the past ages of everlasting strife, etc.	9
32.	The realization that it has awakened within them an interest in current and present day affairs.	9
33.	The attitude that it has been a bore to them.	9
34.	The realization and sense of appreciation that it has supplied the solution to make problems they expect to encounter in life.	8
35.	A sense of appreciation that it has increased their desire for reading, because it is pleasant, thrilling, adventurous.	8
36.	The realization and sense of appreciation that it has opened many interesting fields, literature, science, economics, etc.	8
37.	The attitude that it is of no benefit to them because they can't remember it.	6
38.	The realization and sense of appreciation that it shows them the good points in other religions, gives them tolerance.	6
39.	The realization and appreciation that it has awakened within them the fact that they can judge current events by the happenings of the past.	6
40.	The realization and sense of appreciation that it has	

	shown them at what price men have obtained freedom.	6
41.	The realization that it shows them the development of religion.	5
42.	The realization that it has given them certain fixed ideals.	5
43.	The attitude that it did not benefit them because they despise map work, theses, tests, long assignments, "Ancient History," etc.	5
44.	The attitude that it did not benefit them because there was too much memory work.	4
45.	The realization and appreciation that it has shown them that other nations are also great.	4
46.	A sense of appreciation that it helps them in solving cross-word puzzles.	4
47.	The realization that it serves them as a guide for the future.	4
48.	A sense of appreciation that it has created within them a desire for research.	4
49.	The realization, sensing and attitude that they are more intellectual than if they had not such knowledge.	3
50.	The realization and sense of appreciation that it has been a good disciplinarian.	3
51.	The realization and attitude that it has caused them to dispel many prejudices from their minds, to make them impartial, etc.	3
52.	The realization that it has trained them ethically.	3
53.	The realization and sense of appreciation that it makes traveling more interesting (One boy stated he expected his history instruction to come in good stead to him next summer when in Europe).	3
54.	The realization that it is a shoproom of experiences.	3
55.	The realization and appreciation that it serves as a foundation for the later study of law.	2
56.	The attitude that it has changed their views on the race question.	2
57.	A sense of appreciation that it has taught them the value of co-operation and fair play.	2
58.	The attitude that it made them think that people are beginning to realize that we must help the other fellow if we wish to help ourselves.	2
59.	A sense of appreciation because they know the records of the past are being faithfully kept.	2
60.	The realization that it has given them a sense of responsibility.	2

61. A sense of appreciation because it has shown them how we have improved morally, spiritually, and even physically. 2
62. The realization that it has made better students of them. 2
63. The realization that it has given them a fuller comprehension of the world work. 2
64. The realization that it is a cultural science. 2
65. The realization that he has learned to discount many statements set forth in books. 1
66. The realization that it has taught him not to jump at conclusions. 1
67. The realization that it has taught him to think more clearly. 1
68. The realization that it has taught him accuracy. 1
69. The realization that Roman History was so vivid that "we were almost able to picture ourselves there among them, living with them, and partaking in their battles and feasts." 1
70. The realization that it has made certain books plainer to him. 1
71. The realization and appreciation that it has been of great benefit in interpreting events of today. 1
72. The realization that it has changed his ideas of religion. 1
73. A sense of appreciation that it has shown him the effects ancient deeds have on our life today. 1
74. The realization that it shows us that the world can be made still better. 1
75. A sense of appreciation that it has acquainted him with the ingenuity and intrigues of diplomats. 1
76. A sense of appreciation that it has created within him a spirit of sympathy. 1
77. The realization that it has given him a sense of justice. 1
78. The realization and sense of appreciation that it has satisfied an intense curiosity in him. 1
79. A sense of appreciation that it teaches us not to become too proud. 1
80. A sense of appreciation that it has given him experience in library work. 1
81. A sense of appreciation that he has learned the value of strategy through the pages of history. 1
82. A sense of appreciation that it can help him in getting useful positions. 1
83. A sense of appreciation that it will help him in business. 1
84. A sense of appreciation that it teaches us our rights. 1

85.	The realization that it has made him more serious.	1
86.	The realization that it has made him more agreeable.	1
87.	The attitude that it has given him so many credits toward his college entrance.	1
88.	The attitude that it did not benefit him because it had no direct bearing on his life.	1
89.	The attitude that it did not benefit him because no financial returns were to be realized from it.	1
90.	The attitude that it has caused him to form his own opinions.	1
91.	The realization that it inspired confidence.	1

By comparing this list of outcomes with the objectives suggested by writers in the field, and which have been listed in Appendix I, it will be observed that, according to the results obtained in answer to this question, the following objectives were apparently not realized by these pupils in their courses in history:

Objectives Probably Not Realized—	Where Listed
1. To present a book that will be easy to teach and at the same time interesting as well as useful to the youthful reader.	Page 83, No. 8
2. To keep in mind the importance of any change.	Page 83, No. 9
3. To emphasize the effect upon a people of centuries of a constantly moving frontier.	Page 84, No. 20
4. To promote scientific curiosity.	Page 107, No. 30

Whether all of these objectives are desirable or sufficiently important to be regarded useful, may, of course, be questioned. That some of them were not realized, may be due to circumstances beyond the control of the teacher in charge of the boys, or for many reasons concerning which it would be idle to speculate. That all of them could be secured by making their outcomes controlling, however, is a reasonably safe conclusion to make. At any rate, an examination of these outcomes will reveal the kind of impressions which these 369 boys received through their courses in history. There will be revealed, too, the necessity of conveying the proper sensings, realizations, and attitudes, etc., if right conduct is to be secured in the lives of individuals. There would probably be fewer wrong impressions in the list, if a conscious effort had been put forth to make the right sensings, realizations and attitudes controlling. In other words, if teachers of history would be able to

determine the definite objectives which they should attempt to secure in the lives of their scholars, and would then construct the complexes that would make their outcomes controlling, they would probably find that history would be more nearly conforming to the requirements of society and the needs of the pupils.

A series of questions bearing upon the other nine fields under which the objectives were listed in Appendix I, were next given to groups of Freshmen and Sophomore classes, in order to ascertain, if possible what ethical, social, religious, vocational, health, etc., impressions they were receiving from their study of history. In some instances the questions were related to the lessons which these students were preparing in the routine work in their history classes, in others, they were not. Furthermore, it will be seen that they covered but a very limited portion of their history courses. If a comprehensive and exhaustive study of this kind could be made, no doubt the results would be more interesting and conclusive. However, a fair conception of the impressions made on the minds of these few pupils may be gained from the results which this investigation attempts to disclose.

2. ETHICAL CHARACTER.

To ascertain what impressions of an "Ethical" character were being conveyed through the pages of history, Chapter XII, "The Century of Caesar", pages 173-181 of Elson's "Modern Times and the Living Past" was selected and tried out on a Freshman section of 32 boys. The following questions were submitted to them for answer:

1. In today's lesson, who displays the finest moral character?
2. Why?
3. Mention all the good traits of character that will help to make you strong in life. Show how.
4. Name all "bad" traits of character that will weaken you if indulged in to excess. Show how.

The results obtained in answer to the first question were as follows:

27 boys chose Julius Caesar.
3 boys chose Vercingetorix.
2 boys chose Cicero.

It will be noticed that in formulating this set of questions it was with the intention of establishing in the minds of the scholars, the REALIZATIONS that would aid in making "Ethical Character" controlling in their lives. The questions were therefore carefully framed in such a way that REALIZATIONS would be the outcome in this lesson of history. How far they succeeded in achieving the purpose may be seen from the results obtained.

The replies made to the second question show attitudes of approval or admiration and a wish to imitate, based upon the following realizations:

1. The realization that Caesar was a kind man.
2. The realization that Caesar was an able general.
3. The realization that Caesar was almost always ready to forgive his enemies.
4. The realization that Caesar always showed mercy toward his enemies.
5. The realization that Caesar was generous.
6. The realization that Caesar was interested in the common welfare.
7. The realization that Caesar showed pity to a foe.
8. The realization that Caesar showed great statesmanship.
9. The realization that Caesar showed adoration for the finer things of life.
10. The realization that Caesar showed loyalty toward the people.
11. The realization that Caesar showed a deep sense of justice.
12. The realization that Caesar helped the poor.
13. The realization that Caesar showed favor to friends.
14. The realization that Caesar was opposed to graft.
15. The realization that Caesar was democratic.
16. The realization that Vercingetorix was patriotic.
17. The realization that Vercingetorix loved liberty.
18. The realization that Vercingetorix was brave and fearless.
19. The realization that Cicero was true to his people.
20. The realization that Cicero was fearless.

Following are some of the traits of character that were given in answer to the third question. It will be unnecessary to point out that they were all realizations. In other words, through the answer to this question, these boys were impressed with the realization that the traits of character that would help to make them strong were:

REALIZATIONS

1. Generosity.
2. Kindness.
3. Bravery.
4. Unselfishness.
5. Fearlessness.
6. Fairness.
7. Forgiving spirit.
8. Honesty.
9. Truthfulness.
10. Patience.
11. Refinement.
12. Culture.
13. Patriotism.
14. Ambition.
15. Courage.
16. Expert skill.
17. Following great men's advice.
18. Use common sense.
19. Charity.
20. Strong Will.
21. Love
22. Mercy.
23. Justice.
24. Adoration for finer things.
25. Loyalty.
26. Keeping physically fit.
27. Command of self.

The answers given to the last half of this question, showed the following realizations would make them strong in character:

1. The realization that Pompey in routing the pirates and getting rid of evil "teaches me to get rid of all evil."
2. The realization that Cicero's kindness to the people in foiling Cataline's plot "teaches me to do kindness to others."
3. The realization that Caesar's expeditions "teaches me to be bold and courageous."
4. The realization that "if I was called upon to be a leader, I should study and learn of the life of Cicero."
5. The realization that to be brave, wise, strong, a good leader, hard worker, unselfish, truthful, etc., would make them strong.
6. The realization that winning the favor of friends would make them strong.
7. The realization that liberality and generosity would make them strong.
8. The realization that command of self would make them strong.
9. The realization that using power right and wisely would make them strong.
10. The realization that being brave would make them strong.
11. The realization that being kind would make them strong.
12. The realization that being unselfish would make them strong.

From the next list it will be noted, that the "Bad" traits that were named in response to question four, produced REALIZATIONS also; the realizations that if these traits were indulged in to excess, they would weaken the individual. They were as follows:

REALIZATIONS

1. Smoking.
2. Greed.
3. Jealousy.
4. Loafing.
5. Bad Associates.
6. Smuggling.
7. Disobedience to law.
8. Pride.
9. Stinginess.
10. Poor Loser.
11. Love for Money.
12. Unfair.
13. Unkind
14. Untruthful.
15. Cowardly.
16. Stealing.
17. Selfishness.
18. Drinking.
19. Cursing.
20. Gambling.
21. Traitor.
22. Cruelty.
23. Ignorance.
24. Murder.
25. Robbery.
26. Pitilessness.
27. Cheating.
28. Reckless.
29. Stern.
30. Hatred.
31. Stubborn (thickheaded).

The answers given to the last part of this question, showed the following as realizations that excessive indulgence in "bad" traits would weaken their characters:

1. The realization that stealing, lying, etc., would make them criminals and thus weaken their characters.
2. The realization that laziness, stealing, etc., would give them a bad name and thus weaken their character.
3. The realization that laziness would never get them anywhere and thus weaken their character.
4. The realization that making trouble would involve friends as well as self and thus weaken their character.
5. The realization that jealousy would lead to some evil deed and thus weaken character.
6. The realization that association with bad companions would lead to evil (smoking, drinking, vulgar things, stealing,) and thus weaken character.
7. The realization that smuggling or disobeying the laws made by the people of the country will lead to disgrace and thus weaken character.
8. The realization that revenge may lead to murder and thus weaken character.
9. The realization that hatred will spoil character.
10. The realization that not being able to take defeat may lead to foul play and thus weaken character.
11. The realization that "doing things you are ashamed to let anyone know of—that would injure health, etc." and thus weaken character.

12. The realization that revealing friends' secrets make you a traitor and will thus weaken character.
13. The realization that greed will lead to causing downfall of others, and thus weaken character.
14. The realization that conspiracy may lead to vengeance and thus weaken character.

It will be observed, by totaling these lists, that 104 character realizations were impressed upon the minds of these boys by this one set of questions, in but one part of one text-book in one lesson. That the outcome, namely, the realization that a good character is to be preferred rather than an evil one, could be made controlling if it were stimulated again and again with similar realizations through recurring situations in the text, until they would stand out in bold relief and become part and parcel of the individual's very existence, is so obvious as to require no further explanation.

Comparing this list of outcomes with the objectives set forth in the field of "Ethical Character" in Appendix I, it will be seen that the following objectives were apparently not realized, or only partially met:

Objectives Probably Not Realized	Where Listed
1. To cultivate a passion for orderly advancement.	Page 87, No. 47
2. To imbue us with the moral which great political principles contain. (Only indirectly realized.)	Page 92, No. 8

3. SOCIAL.

In taking up the consideration of the next objective, namely, the Social side of a boy's training, attention should be called to the fact that by "Social" education is meant that phase of training which has to do more particularly with the spirit of true brotherhood as expressed by the "Golden Rule." At least, that seems in the main to be the interpretation that may be placed upon this objective, judging from the expressions employed by the writers who suggested it as an objective to be sought for in the teaching of history. As the outcome of the Social Objective is to develop a proper sense of brotherhood, together with an attitude of altruism, it was decided that a set of questions should be formulated, that would most readily provoke the spirit or desire of mutual helpfulness. Therefore, Chapter XI,

"Life and Society in Rome," pages 165-172 of Elson's "Modern Times and the Living Past" was selected, and the following questions submitted to a class of twenty-five Freshmen:

1. What is the most outstanding fact in today's lesson that suggests you work for the uplift of humanity?
2. State why.
3. Mention all other suggestions in the lesson that strongly urge you to help improve society. Show how.
4. Explain how, if ever, history has created within you a strong desire to help some one else.

The answers to the first question brought the following results:

9 boys chose, "How Greece Conquered Rome."
8 boys chose "Tiberius and the Revival of the Old 'Licinian Law.'"
3 boys chose "The Classes of People in Rome."
2 boys chose "Cornelia's Jewels."
1 boy chose "Customs of Living in Rome."
1 boy chose "Changes from Time to Time in Roman History."
1 boy chose "Cato the Censor."

In their attempt to show why the aforementioned facts suggested that they work for the uplift of humanity, the boys, in responding to the second question, demonstrated what impressions were being imparted in a social way, through the pages of history.

1. The realization that the Romans in adopting Greek culture and civilization and thus showing their appreciation for higher culture—suggests that one work for the uplift of humanity.
2. The realization that the Romans in employing Greek captives as teachers for their children, thus showing appreciation for refinement and education—suggests that one work for the uplift of humanity.
3. The realization that Tiberius Gracchus in caring for the poor and helping the oppressed showed the spirit of the "Golden Rule"—suggests that one work for the uplift of humanity.
4. The attitude that when a soldier serves in the army he should not be forgotten—suggests the spirit of altruism.
5. The attitude that when a soldier is disabled he should be paid a pension for the rest of his life—shows a sense of appreciation and suggests the spirit of altruism.
6. The attitude that a soldier should be given employment after war. This shows a sense of appreciation for his services and suggests the spirit of altruism.
7. The realization that the building of large and beautiful houses improved the nation—suggests the uplift of humanity.

8. The realization that Cato, though a rich man worked and ate with his slaves,—shows a high degree of altruism and suggests that one work for the uplift of humanity.
9. The realization that Cato's slaves, encouraged by his attitude worked harder—shows a sense of appreciation and suggests that one work for the uplift of humanity.

The following are some of the sense impressions that were revealed by the answers submitted to question three:

1. The realization that separation into classes improves society.
2. The realization that the Romans by adopting Greek literature, sculpture, art—improved their education and civilization.
3. A sense of appreciation as to what our mothers do for us, as shown by the attitude of Cornelia.
4. A sense of appreciation of our advantages when realizing how many of the Romans lived in one-room houses.
5. An attitude of determination to beautify one's city as the Romans did.
6. A realization that the simple life of the early Romans is the best toward improving one's self and one's fellowmen.
7. The realization that the simple dress of the Romans made them neat in appearance, urges the improvement of personal appearance.
8. The realization that improved business methods helps improve society. (Suggested by improved methods of Roman bankers.)

In answering the last question, most of the boys obviously had the realization that oppression followed in the wake of the Civil War in Rome, the cruel treatment inflicted upon conquered peoples or the wretched condition of the poor people, had moved them through history, with a strong desire to help someone else. Let it be remembered that these sense impressions represent the results of but a single investigation. To make the outcome, namely, the development of a proper sense of brotherhood, together with an attitude of altruism controlling, would require the building of the social complex that would secure it.

A comparison of these outcomes, plus the outcomes appearing in pages 116-121, with the objectives listed in Appendix I, reveals the fact that the following objectives were apparently not realized.

Objectives Not Realized	Where Listed
1. To place more emphasis on the industrial and social activities of the American people (partially realized).	Page 84, No. 19

2. To discover the likemindedness that holds men together. Page 86, No. 39
3. To bring to the attention of the pupil those factors in the industrial and social development of the United States which have brought about existing social, economic, and political problems. Page 87, No. 41
4. To uncover and lay bare the laws governing man's social life and to admit their applications. Page 94, No. 3
5. To learn what would be useful toward the guidance of an organization in the present and future. Page 109, No. 3
6. To comprehend how the evolution of human elements and institutions has been brought about. Page 109, No. 4
7. To show that man is a gregarious animal and cannot successfully live alone Page 109, No. 9
8. To train the individual to form a better estimate of the motives and actions of his associates. Page 109, No. 13

It is probably unnecessary to reiterate that all these objectives, together with any others that may have been omitted or that might be added, could be realized through history, by making their outcomes controlling.

4. CITIZENSHIP.

The next objective to be considered is that of Citizenship. Volumes have been written that would seem to indicate that this is one of the "Key-Objectives" to be secured through the study and teaching of history. In order to ascertain what impressions were being conveyed through the pages of history as to the value of citizenship, a set of questions, covering pages 174-182 in West's "A Short History of Early Peoples", was submitted to a section of thirty boys. The questions, which were so formulated as to secure as their outcome the realization that citizenship is valuable and important, were as follows:

1. What outstanding fact in today's lesson helps you to become a better citizen?
2. State why.
3. Mention all other factors that would help improve your citizenship. Show how.
4. Name any that would hurt or harm you as a citizen.

The results which were received in answer to the first question, showed that:

23 boys selected "The Grandeur of Rome in Time of Danger and Defeat."
3 boys selected "Hannibal or Incidents of His Life."
2 boys selected "Quintus Fabius Maximus, the Dictator."
1 boy selected "Rome's Setting Up a Protectorate Over the Realms of Alexander's Successors."
1 boy selected "The Expansion of the East and West."

The following are some of the realizations that were provoked by questions number two and three:

Historic Fact.	Realizations Created Which Make for Better Citizenship
1. Hannibal taking oath at altar and keeping it.	The realization that if every citizen would recognize and uphold every oath, promise and law of the country, we would have a better unity.
2. Hannibal at the gates.	The realization that Hannibal's zeal for his country teaches us, if necessary, to fight and die for our country.
3. Hannibal going too far and losing all.	The realization that a business man may become greedy and lose all, and therefore the attitude to stop taking chances.
4. Grandeur of Rome in defeat.	The realization of knowing how to act in any of our country's emergencies.
	The realization that it is always necessary for one to help his country in time of trouble and therefore, the attitude not to forsake it.
	The realization and consequent attitude that one should fight, and if necessary die, rather than surrender.
	The realization that the tenacity of Rome urges us never to give up.
	The realization that our country is always backing us, results in an attitude of better citizenship.
	The realization to give no matter whether our country is in bad straits or in victory.
	The attitude "to fight until death for our country's rights."
4. Grandeur of Rome in defeat.	The attitude of "never to surrender."
	The realization that if one gave cheerfully, victory would be sure for our country.
5. Quintus Fabius Maximus.	The realization that the "Fabian policy" was a wise one, since Hannibal could not catch

Fabius unawares—thus encouraging the attitude of alertness.

The realization that if the Roman people had had patience, and followed the "watchful waiting" policy of Fabius, there would probably have been a different result, with the further realization that a good citizen must have patience.

Some of the answers made to question four indicate that the following realizations were imparted through these pages of history:

REALIZATIONS

1. The realization that Rome in destroying her enemies after Hannibal was beaten injured her standing and weakened her citizenship.
2. The realization that disloyalty, faithlessness, dishonesty and foul-mindedness will injure one's position as in the case of Syracuse and Capua.
3. The realization that to have anything but the honor and peace of one's country at heart mars one's citizenship.
4. The realization that graft, treachery and tyranny will injure one's citizenship.
5. The realization that cruelty as manifested by Rome would hurt one's citizenship.
6. The realization that narrow-mindedness as displayed by Cato, who ended every speech in the Senate by saying "Delenda est Carthago" will work harm to citizenship.
7. The realization that pouting and dissatisfaction will mar citizenship.
8. The realization that this lesson is very interesting and teaches me many lessons as to what helps and what hinders good citizenship.
9. The realization that to be dishonorable, as when Syracuse and Capua deserted to Hannibal, would injure citizenship.
10. The realization that greed would ruin citizenship.
11. The realization that treating enemies too leniently, as Hannibal* did, would weaken citizenship.
12. The realization that being over-confident weakens citizenship.
13. The realization that being jealous, as Cato was, would hurt citizenship.
14. The realization that becoming excited, as the Roman Consuls did, would mar citizenship.
15. The realization of "teasing other countries into a battle with you when you know you can beat them" weakens citizenship.

* This probably has reference to West's statement on page 179:—"On all occasions Hannibal had given chivalrous treatment to captives, and honorable burial to dead Roman Generals."

These answers seem to indicate that the outcome, namely, the realization that citizenship is valuable and important was being realized through this single study in history. How controlling the outcome could be made would depend, of course, upon the diligence with which the method was applied to recurring situations throughout the text and throughout the course during the term, in which the pupils were in attendance upon the sessions of the class. From these results, it would appear that the objectives listed in Appendix I, had in the main been realized, with possibly the following exceptions:

Objectives not Realized	Where Listed
1. To know something about the laws and institutions of his own state.	Page 95, No. 4
2. To show the origin and consequences of national action, and to instruct everyone what to do and what to leave undone as citizen, legislator, executive officer or voter. (Partially realized.)	Page 95, No. 5

5. RELIGION.

The next attempt was to find out how the religious or spiritual side of a boy's nature could be stimulated through history. History could be made the means of lending valuable assistance toward strengthening a boy's spiritual nature, at a time when he is prone to become skeptical and to look askance at the teachings of clergymen or Sunday-School teachers. At any rate, it was decided that the outcome in this case should be made the realization that many valuable helps could be drawn from the pages of history that would help one's spiritual life.

In passing, it should be mentioned that since this investigation was made in a school whose population is predominantly of Jewish extraction, the results should prove particularly interesting. The questions, which were submitted to two groups of Freshmen, and which were so formulated as to secure the above-mentioned outcome, were as follows:

1. What do you regard as the finest religious trait in today's lesson?
2. Tell why.
3. Mention all things in the lesson that are a help to religion. Show how.
4. Name all things in the lesson that are a hindrance or harm to religion. State why.

The questions were first given to a group of 27 boys. Their lesson covered Chapter XXXIII, "The Fate of the Empire in the East," pages 557-568 of Morey's "Ancient Peoples," and the results obtained in answer to the first question were as follows:

9 boys chose "The Loyalty of the Mohammedans to Their Religion."
5 boys chose Tithing as Practiced by the Mohammedans.
4 boys chose Prayer as Engaged in by the Mohammedans.
4 boys chose Predestination of the Mohammedan Religion.
3 boys chose The Purity of the Mohammedan Religion.
2 boys chose The Truth as Taught by Mohammed and Mohammedanism.

The replies made in answer to the second question, show that the following realizations were produced:

Realizations of Fine Religious Traits

1. The realization that the Mohammedans when once converted remained true is one of the finest religious traits.
2. The realization that the Mohammedans prayed diligently five times a day is one of the finest religious traits.
3. The realization that Mohammedans lived up to their religion is one of the finest religious traits.
4. The realization that if one would give a tenth of his income to the poor is a fine religious trait.
5. The realization that a tenth is "a very small share" and that it would help many people start over again and improve their ways is a fine religious trait.
6. The realization that prayer makes people more religious is a splendid religious trait.
7. The realization that people do not pray unless they are really religious is a fine religious trait.
8. The realization that when one prays he strengthens his belief is a fine religious trait.
9. The realization that the doctrine of predestination takes away the fear of death is a fine religious trait.
10. The realization that Mohammedanism did away with idols and worshipped one God—is a splendid religious trait.
11. The realization that truth as taught by Mohammedanism makes for happiness and thus is a fine religious trait.

Some of the answers to the third question showed that the following impressions had been conveyed:

1. The attitude that fasting will atone for sins.
2. The realization and attitude that giving to charity will help the poor.

3. The realization that pilgrimages suggest that one should pray at least once in a lifetime.
4. The realization that prayer improved the peoples of the East.
5. The realization that prayer causes you not to forget your religion.
6. The realization that people would be worshipping all kinds of things such as animals, planets, etc., if they did not have the idea that there was only one God.
7. The realization that if the people would keep the four rules of the Mohammedans they would be more religious and not be apt to turn to another religion.
8. The realization that having one God would abolish idols.
9. The realization that the building of temples will cause people to go and worship.

The answers to the fourth question show that the following impressions were created:

1. The realization that no one should be put to death for a religion. This would prove a hindrance to religion.
2. The realization that hatred of other people, because they have religious views differing from ours, works injury to religion.
3. The realization that killing others would cause them to kill in turn. This injures religion.
4. The realization that it does not help a religion to kill others merely because they do not have our faith—hurts religion.
5. The attitude that predestination is an injury to religion because it is unbelievable.
6. The realization that war is injurious to religion because it brings disagreement, not harmony.
7. The realization and attitude that the worship of idols is injurious to religion.
8. The realization that different beliefs are injurious to religion.
9. The realization that pilgrimages entail hardships upon individuals and are a detriment to religion.
10. The attitude that tithing is harmful to religion because it is too much.
11. The attitude that praying five times a day is thought too much and therefore detrimental to religion.
12. The realization that regarding those of different religious faiths as enemies is injurious to religion.
13. The realization that the bad spirit which exists in the church leads people not to support—is a hindrance to religion.
14. The realization that taking money contributed for church purposes and diverting it to base purposes is injurious to religion.
15. The realization that an unbelieving faith is injurious to religion.
16. The realization and attitude that ignorance is harmful to religion.

17. The attitude that being without a head—such as a Pope, is a hindrance to religion.

The results of the other section, also Freshmen, who were given the same questions, will now be given. In their case, the lesson covered pages 186-195 of Elson's "Modern Times and the Living Past." There were thirty-three boys in this section, twenty-six of whom were of Jewish parentage. The following are the answers that were obtained in response to question number one:

15 boys selected "The way the followers of Christ believed in His faith."
12 boys selected "Christ" or "the Christians" or "Christianity."
4 boys selected "St. Paul."
1 boy selected "When the Roman Empire tolerated all religions."
1 boy selected "That the new religion was not to be propagated by force."

Some of the more striking replies in answer to question number two show that the following impressions were conveyed through this inquiry:

1. The realization that if the Christians were faithful and true, they succeeded in converting other people to Christianity.
2. The realization that if the Christians were faithful and true, they could be trusted.
3. The realization that many people, seeing what hardship and death the Christians suffered for their religion, would be led to see that it must be a good one, and would join it.
4. The realization that many people seeing that the Christians would not give up their religion in face of persecution, would admire the spirit of the followers of Christ.
5. The realization and attitude that if they had enough nerve to suffer death by wild beasts and to be burned, they were true to their religion.
6. The realization that if a person can endure tortures he is likely to receive because of his religion he shows that he is a true Christian.
7. The realization that though the Romans treated these martyrs fearfully, yet they suffered and died rather than change their religion.
8. The realization that it would be very easy to say "No" when asked if you believed in Christ, and the further realization and attitude that when you don't say "No," it shows you believe in your religion, mind, body and soul.
9. The attitude that Christ's sacrifice of His life for religion, His willingness to die and also His willingness to spread it, are the finest religious traits.
10. The realization and attitude that Christianity is superior to Roman religion.

11. The realization and attitude that St. Paul did not give up, but kept on carrying the new religion and built churches everywhere until he suffered martyrdom.
12. The realization and attitude that the Christian code of morals is a fine set of laws which helps in keeping the mind clean.
13. The realization and attitude that a new religion was needed to put down the pagan religions all over the world.

The answers given in response to question three, show that the following impressions were aroused through the query:

Things that are a Help to Religion	Impressions Created
1. Bravery (martyrdom, courage, etc.)	The realization that if people are brave others will be convinced of their faith.
	The realization that the more Nero and his followers tried to doom this religion the more people were converted.
	The realization that martyrdom shows how to die if necessary in the religious cause.
2. Faithfulness.	The realization and attitude that faithfulness will help convert other people to the faith.
	The realization and attitude that if people have faith in their religion it will not die out.
	The attitude that if you were a Christian you would try to advance it no matter what happens.
	The realization and attitude that if we follow Christ we will be awarded in later life.
	The realization that it sets an example to the people of today not to be afraid of being insulted by anyone of another religion, but to be proud of it.
	The realization that if the Christians had not stuck together there might not be any Christian religion today.
	The realization and attitude that if you are loyal to religion there is nothing that can stop you from believing in it.
	The realization that the faithfulness of the early Christians is an example for us to have faith in our religion.

	The realization that you can help religion by having faith in your own religion, and by being proud that you are a Christian or a Jew, or whatever you may be.
	The realization and attitude that if you loved your religion you would set a good example for other people, and they would do the same thing.
3. No hindrance from the government.	The attitude that if a people's government does not hinder them, it will help them keep their faith.
4. Christ born of poor parentage.	The attitude that this fact interested the lower classes and caused them to follow someone of their own class.
	The attitude that many poor people induced other people, so that many took that religion as their own.
5. To build Churches and Synagogues.	The attitude that this leads people to become good and pray and believe in God.
	The attitude that this affords the people places of worship where they can pray.
6. The spread of religion by Jesus' disciples.	The realization that this helped the people to know about one God.
	The realization and attitude that if St. Paul had not adopted the Christian religion, it might not have gone outside of Judea.
	The attitude and realization that if you work for a religion you will help to build it up.
	The realization and attitude that if you teach the religion to others it spreads and so becomes strong.
	The realization that the preaching of the disciples was reaping results.
7. Belief in God.	The realization and attitude that belief in God helps religion.
8. Prayer.	The attitude that engaging in prayer helps religion.
9. Good morals of Christ. (The Code of Morals.)	The realization and attitude that Christ's teaching made people believe in better things and to have a cleaner and purer conscience.
	The realization that Christ's teaching helps in keeping the mind clean.
	The realization that most people now fol-

	low them helps religion.
10. Martyrs.	The realization that the heroism of the martyrs made those who were not persecuted have courage enough to continue the good work.
11. Being honest, trustworthy.	The realization and attitude that these traits help the religious cause.
12. Helping Christ.	The realization and attitude that if you spread your religion you help Christ in His work of winning the world.
	The attitude that you may believe in a religion but you must live up to it to be of any good to Christ.

Perhaps it will not be amiss to quote one of the striking replies in full, to demonstrate what deep impression was made upon this boy's mind by way of spiritual inspiration:

> The thing most appreciated by me is the death of a Christian believer—martyrs dying for their religion. If they died for my religion, I think I could die too. The struggle for anything good is hard. The Christians had a very hard time. By having more Churches and people to go to them, instead of staying at home on Sunday, studying devilment, would help the Christian faith.

The answers made to the last question show that the following impressions were aroused:

Things that are a Hindrance to Religion	Impressions Created
1. Persecution.	The realization that this keeps people from joining from fear of death, and thus is a hindrance.
	The attitude that it stopped people from telling it to others—thus proving a hindrance.
	The realization and attitude that to insult, kill, execute, burn temples or do anything bad to another person who has a different faith is a hindrance.
	The realization and attitude that if someone was thinking of another religion he would be afraid of being killed, would be a hindrance.
	The attitude that if you are a Christian and

	would become a Jew, you would be harming your religion.
	The realization that if you are not proud of your religion and do not attend religious ceremonies, you might make other people do the same thing. This would be a hindrance.
2. Bad Habits.	The realization that dishonesty, untruthfulness, unfaithfulness, unkindness, lying, drinking, etc., are against religion and therefore a hindrance.
3. Hindrance by government.	The attitude that this will gradually cause a religion to die out.
4. Proselyting.	The attitude that the way these people would go around trying to take people from other religions into theirs is a great hindrance.
5. Gladiators.	The attitude that this taught the people to be cruel, caused bloodshed, etc., was a hindrance.
6. Being an atheist.	The realization that belief in pagan gods is a hindrance.
7. Providential intervention.	The attitude that the people when praying when they are about to be killed were not saved by their God, is a hindrance.
8. Slavery.	The realization and attitude that slavery is a hindrance to religion.

How fully the outcome, namely, the realization that spiritual truths may be conveyed through the pages of history, and religious values impressed, was realized, may be judged from the realizations and attitudes which were called forth by the aforegoing inquiries. By comparing these outcomes with the objectives listed under this field in Appendix I, it will be seen that apparently, the following objectives were not realized:

Objectives not Realized	Where Listed
1. To learn from it, that all events succeed well—and the reward of felicity is proposed by God. (Partially realized.)	Page 97, No. 1
2. To have the heart filled with a love which excludes all selfishness and dread, and the will freed from sin. (Not altogether realized.)	Page 97, No. 2
3. To acquire with the knowledge of reading, a love of the manner in which the great truths of Divine	

Revelations are conveyed to his understanding. Page 97, No. 3

4. To lead the youthful mind to a correct knowledge of the basis on which the Jewish and Christian Churches rest; and by the illustration of general prophecy, also to lead the youthful mind to a correct knowledge of the providence and government of God. (Only partially realized.) Page 97, No. 4

5. To display the dealings of God with mankind. To awaken the liveliest emotions of gratitude for his kind benignant dispensations. To strengthen our confidence in his benevolences. To impress us with a conviction of his justice. (Not altogether realized.) Page 97, No. 5

6. To advert with awe to HIM who attached to the action of a single individual, a train of consequences too stupendous and unexpected. To remember that the hand of invisible Providence may be connecting with our smallest actions the most stupendous results to ourselves and others. Page 97, No. 6

7. To be thankful that a just providence is above, who regards the affairs of men—who turns aside the trampling heel of oppression and causes the blood wrung out by tyranny to cry from the ground. Page 97, No. 7

8. To impress the minds of the young with the distinguishing goodness of Divine Providence in giving them birth and dwelling in this country. Page 98, No. 8

9. To reveal the fact that a ceaseless evolution is going on in the realms of intellectual and spiritual things as well as among material organisms. Page 111, No. 3

6. WORTHY USE OF LEISURE.

It was next decided to ascertain whether the proper use of leisure could be stimulated and encouraged through the teaching of history. A most difficult passage, pages 473-480 in Doctor Cheyney's "A Short History of England," Chapter XVI; "The Restoration and Revolution of 1688," was selected. In the whole of Doctor Cheyney's popular school history, this selection lends itself perhaps least to an inspiration that would tempt a high school student to desire to seek it in leisure moments. There were twenty-six boys in this Sophomore section, and the outcome which was sought was a sense of appreciation resulting in a right attitude toward the value of history as a leisure occupation. To what extent the outcome was realized may be

judged from the results obtained in answer to the following questions which were formulated to achieve this end:

1. State honestly whether you find anything sufficiently interesting and fascinating in this lesson to cause you to want to read it in spare time?
2. Do you like to read history?
3. If so, what?

The answers to the first question brought the following results:

18 boys said "No"
8 boys said "Yes"

The answers of those who replied in the affirmative indicate that the following impressions were formed:

1. The attitude that there are books that dwell strongly upon the more personal affairs which were negotiated between England and Holland and the resultant desire to read further to see what was planned against France.
2. The attitude that the lives of English kings and English wars are sufficiently interesting to want to read them in spare time.
3. The attitude that the Triple Alliance and the Rye House Plot are sufficiently interesting to want to read them in spare time.
4. The attitude that "Titus Oates and the Popish Plot" as well as other plots are sufficiently interesting to want to read them in spare time.
5. The desire and attitude "to read some articles on how the crown passed from the time we are studying about now up to the present time is sufficiently interesting to want to read that in spare time.
6. The attitude that the outcome of Louis XIV's government is sufficiently interesting to want to read it in spare time.
7. The attitude that the execution of Russell and Sidney is sufficiently sufficiently interesting to want to read them in spare time.

Of the twenty-six boys who answered the second question, there were but nine who said "Yes." The others replied in the negative. The answers of the nine who answered the last question resulted in the following attitudes which would seem to indicate that in a measure, at least, the sense of the significance of history as a leisure study was aroused:

1. The attitude that when he thirsts for amusement and pleasure, he finds it in reading historical novels.
2. The attitude that he likes to read history because "it shows the development of world progress, and tells of the pitfalls in the life of the olden people which helps us in the present."
3. The attitude that he likes to read historical books such as

1. When Knighthood was in Flower.
2. Under the Red Robe.

4. The attitude that he likes to read "books of adventure relating to some historical fact."
5. The attitude that he likes to read "history, mystery stories and love stories."
6. The attitude that he likes to read "boys'" books, political and historical. war books.
7. The attitude that he likes to read "history and fiction."
8. The attitude that he likes to read "fiction-adventure-historical novels."
9. The attitude that he likes to read "history and book reports."

That this outcome could be made controlling by building up its complex and applying it to recurring situations in the text throughout a term's work, may be appreciated when we again call attention to the fact that the above are the results of but a single investigation with a single group covering a single assignment in but one text. Comparing the outcomes with the objectives listed in the field in Appendix I, we discover that the following objectives were apparently not realized:

Objectives not Realized	Where Listed
1. To meet the needs of the busy general readers.	Page 82, No. 1
2. To prepare the mass of folk for the proper use of leisure.	Page 87, No. 48
3. To enable the pupil to pursue the study with satisfaction, after the season of attending school is past.	Page 96, No. 3
4. To show us the proper use of leisure. (Perhaps not fully realized.	Page 111, No. 3

7. VOCATION.

The next to be considered is the "Vocational" objective. To ascertain what aid the pupils were receiving in guidance and direction into proper vocations through the medium of history, it was concluded that the "Vocational" objective would have as its outcome the realization that many valuable suggestions could be derived from the pages of history. To secure this outcome, questions were framed which covered the vocational aspect of a boy's training. These were given to a group of Freshmen enrolled in the "Academic Course" and covered pages 183-191, of W. M. West's, "A Short History of Early Peoples," Chapter XX, "Strife Between Rich and Poor," 146-49 B. C. This passage, which would not lend itself so readily to vocational sug-

gestions was selected purposely, to ascertain whether the minds of the pupils could be impregnated with the outcome under the most extenuating circumstances. Thirty boys were tested. The questions which were asked were as follows:

1. Have you gotten any suggestions from today's lesson that will help you in your vocation?
2. If so, what?
3. Mention all things in the lesson that give hints as to occupations.
4. Did history cause you to choose your occupation? If so, tell how.

The first question was answered as follows:

21 boys answered "Yes"
9 boys answered "No"

In response to the second question, the boys who answered in the affirmative, showed that the following impressions had been provoked:

Vocations	Impressions Created
1. Physician.	The realization that this lesson gives an insight into human nature is a help since a physician must study other people's nature in order to know how to go about things.
	The realization that baths, toilets, lying down after meals are health suggestions and will help a physician.
2. Politician.	The realization that this lesson teaches the differences between graft and merit and therefore is of help to a politician.
	The realization that money should not cause one to make bad laws should be of help to a politician.
3. Lawyer.	The attitude that the rich control politics and that this shows how to run politics should be a help to a lawyer.
	The realization that it shows "how to go about a fight between a rich and a poor person and thus becomes a help to a lawyer."
	The realization and attitude that class struggles afford ideas for cases should help a lawyer.
	The realization that the Twelve Tables and the Licinian Law show how the first government was carried on should be of use to a lawyer.
	The realization and attitude that a lawyer must be

	just if he would be used as an adviser.
	The realization that the days of killing for pleasure are over (such as Gladiatorial shows). This should help a lawyer in his cases.
	The realization that this lesson discusses different kinds of laws—also taxes, and thus should be a help to a lawyer.
4. Farmer.	The attitude that "I won't want to be a farmer because some farmers are controlled by politicians."
5. Business man.	The realization that Rome gambled and lost and the attitude that "If I gamble I'll lose" should be a help to a business man.
6. Minister.	The attitude that he will do his best when he becomes a minister to do away with wars and the realization that he will be able to point to Rome as a bad example.
7. Capitalist.	The realization that this lesson shows some ways of making money and also how to deal with people should be of use to one who wants to be a capitalist.
8. Artist.	The realization that this lesson touches on the subject of art should prove a help to an artist.

It may prove interesting to list the replies of the nine boys who answered in the negative:

Vocations	Realizations (Approximate Answers)
1. Medicine	There is nothing in this lesson about that.
2. Medicine	There is nothing in this lesson about that.
3. Druggist	There is nothing in this lesson about that.
4. Druggist	There is nothing in this lesson about that.
5. Druggist	There is nothing in this lesson about that.
6. Dentist	There is nothing in this lesson about that.
7. Real Estate	There is nothing in this lesson about that.
8. Lawyer	There is nothing in this lesson about that.
9. Teacher	There is nothing in this lesson about that.

From the following list of answers to the third question, one can see how thoroughly the outcome was realized here:

Things in the Lesson Giving Vocational Hints	Realizations: Occupations Suggested
1. Olive oil.	The realization that this suggests medicine.
	The realization that this suggests manufacturing.

2. Farming (Grain).	The realization that this suggests farmer.
	The realization that this suggests real estate.
3. Discus thrower.	The realization that this suggests athlete.
4. Architecture.	The realization that this suggests architect.
5. Houses.	The realization that this suggests builder.
6. Slaves writing plays.	The realization that this suggests playwright.
7. Baths.	The realization that this suggests plumber.
8. Vases of silver and gold.	The realization that this suggests silver and goldsmiths.
9. Carpenter, smiths, bakers.	The realization that this suggests artisans.
10. Capitalist Class.	The realization that this suggests brokers, capitalists, leaders of industries, speculator.
11. Government.	The realization that this suggests politicians.
12. Food of Romans.	The realization that this suggests food distributors, food inspectors.
13. Trading.	The realization that this suggests sailor.
14. Commerce.	The realization that this suggests merchant.
15. Gladiatorial contests.	The realization that this suggests athlete.
	The realization that this suggests fighter.
	The realization that this suggests acrobat.
16. Baths, toilets, etc.	The realization that this suggests doctor.
17. Greek culture (statues).	The realization that this suggests sculptor .
	The realization that this suggests artist.
18. Senatorial oligarchy.	The realization that this suggests senator.
19. City mobs.	The realization that this suggests policeman.
20. Greek Slave.	The realization that this suggests teacher.
	The realization that this suggests tutor.
21. Advantages taken by governors in taxation.	The realization that this suggests lawyer.
22. War.	The realization that this suggests soldier.
23. Dress of that time.	The realization that this suggests dressmaker.
24. Hannibal's army.	The realization that this suggests general.
25. Land bought and sold.	The realization that this suggests realtor.

In answering the last question, four boys seemed to attribute the choice of their vocations to history. The following are the attitudes of the boys as expressed in their own language:

1. I have got a vocation suggested out of today's lesson. In the future I hope to become a judge and would like to know how the public—the poorer class and the capitalists would like to be treated, etc.
2. History helped me to choose my vocation as a lawyer because a lawyer must know a little about political development.

3. History helped me to select my occupation. I read so much about art and hear so much about great painters and sculptors.
4. I determined to be a minister because there is so much injustice in history that if I preached I would be able to stop recurrence of it in the U. S.

By comparing these outcomes with the objectives listed in Appendix I, page 111, under "Vocation," it will be discovered that the objectives were only partially realized. The outcome, namely, the realization that many valuable vocational suggestions could be derived from the pages of history could be made controlling by the distinguishing method of developing a realization.

8. LEADERSHIP-FOLLOWERSHIP.

It has already been indicated at another place, that the inspiration for constituting this an objective, was gotten from the work of Doctor Foster.[1] In a course of lectures on "High School Administration" delivered during the summer session of 1924, at the University of Pennsylvania, Doctor Foster emphasized the necessity of adding this very important element, along with Religion and Social contacts and experiences, to the seven "cardinal principles" of secondary education. It was expedient, therefore, especially as the investigation described herein progressed, that the proper development of the right kind of leaders, as well as an appreciation of what constitutes good followership be included as a field that is essential in an age given to keen competition and a morbid spirit of insubordination. Furthermore, the sole reference made to it in the Pennsylvania Course of Study, as an objective to be sought through history appears to be another good reason for admitting it to a place among objectives to be secured. It was decided, therefore, to see to what extent history would yield guidance and direction in so vital a part of a boy's life. Inasmuch as this is a hyphenated "principle," it became necessary, in order to study thoroughly the situation, to separate it into two parts and consider each element as though it were a separate unit. This was done, and they are presented herewith in the order in which they appear when linked, namely, first, leadership; secondly, followership.

[1] Foster, Op. Cit., p. 8.

(a) LEADERSHIP.

To secure leadership, as well as followership, as an objective through history, the controlling outcome should probably be the realization that leadership and followership are the result of certain essential qualities. In attempting to make this realization controlling, a set of questions was given to two Freshmen sections enrolled in the "Industrial Arts Courses." As a rule, these boys are noted for their aversion to academic studies. It is therefore particularly interesting to note what results could be obtained from this study. The class which was given the questions on "Leadership" had an enrollment of 30 boys. Their lesson covered pages 433-442 of Morey's "Ancient Peoples" and the questions were as follows:

1. Whom do you regard as the greatest leader in today's lesson?
2. State why.
3. Mention all the qualities of leadership that make your leader the greatest.

The responses to the first question showed the following results:

20 boys chose Octavius.
8 boys chose Julius Caesar.
1 boy chose Marcus Brutus.
1 boy chose Tullius Cicero.

Combining the results received in answer to questions two and three, it would seem that in the opinion of these boys, leadership was dependent upon the qualities which they suggested and which are listed below:

IMPRESSIONS CREATED

1. The realization that generosity is essential to leadership.
2. The attitude that Octavius was human with the resulting realization that this is essential to leadership.
3. The realization that being interested in people is a quality essential to leadership.
4. The realization that kindness is essential to leadership.
5. The realization that being a natural ruler is essential to leadership.
6. The realization that being masterful is essential to leadership.
7. The realization that to triumph over enemies is essential to leadership.
8. The realization that shrewdness is essential to leadership.
9. The realization that skill is essential to leadership.
10. The realization that strategy is essential to leadership.
11. The realization that patriotism is essential to leadership.

12. The realization that wisdom is essential to leadership.
13. The realization that generalship is essential to leadership.
14. The realization that diplomacy is essential to leadership.
15. The realization that popularity is essential to leadership.
16. The attitude that Octavius avenged the death of his friend, results in the realization that this is a commendable quality essential to leadership.
17. The attitude that one should adopt the good points in the system of a predecessor is a quality essential to leadership.
18. The realization that ability is essential to leadership.
19. The attitude that the weakening of one's opponents will result in leadership.
20. The realization that obtaining good government for the people is a quality essential to leadership.
21. The attitude that keeping the government united is essential to leadership.
22. The attitude that obtaining leadership by true popularity and through the people is essential to leadership.
23. The attitude that freeing a people from outlaws, demagogues, etc., is essential to leadership.
24. The realization that ability to lead is essential to leadership.
25. The realization that being coolheaded is essential to leadership.
26. The realization that bravery is essential to leadership.
27. The realization that being thoughtful is essential to leadership.
28. The realization that being a reformer is essential to leadership.
29. The realization that being sly is essential to leadership.
30. The realization that being forgiving is essential to leadership.
31. The realization that being loved by the people is essential to leadership.
32. The attitude that leaving permanent memorials of one's work is essential to leadership.
33. The attitude that having good plans in mind is essential to leadership.
34. The realization that a good education is essential to leadership.
35. The realization that eloquence is essential to leadership.
36. The realization that perseverance is essential to leadership.
37. The attitude that being a politician is essential to leadership.
38. The attitude that being an orator is essential to leadership.

By comparing all the outcomes with the lone objective listed in Appendix I, under this field, it will probably be admitted that the objective was realized.

(b) FOLLOWERSHIP.

The study now turns from "Leadership to Followership." Although not a single writer was found who suggested this as a pos-

sible objective to be secured through the study and teaching of history, yet because it is linked with "Leadership" and because sooner or later someone is bound to announce it as an objective in the field, the outcome, namely, that certain qualities are essential to good followership, was anticipated, and a set of questions given to a group of 23 boys, to ascertain what impressions were being conveyed by history, in this field. Their lesson covered pages 419-428 of Morey's "Ancient Peoples" and has to do mainly with the coalition between Pompey, Caesar and Crassus. It was not a passage that would lend itself as readily to the securing of desirable results as some other assignment might, but it was decided to ascertain what might be accomplished under a most difficult situation. The questions which were asked were as follows:

1. Point out the one in today's lesson whom you regard as the best follower.
2. State why.
3. Name all the qualities of followership that make your follower the best.
4. Mention all the qualities you think make for good followership.

The answers to the first question brought the following results:

15 boys named Caesar.
2 boys named Clodius.
2 boys named The Senate.
1 boy named Cato.
1 boy named Pompey.
1 boy named Cicero.
1 boy named the soldiers.

In answering the second question, practically all the boys gave as the reason for their selection the fact that their choice represented a good type of follower because he followed someone else, as for example Caesar following the people, Clodius following Caesar, Cato following Pompey, the soldiers following Caesar, etc., etc.

The answers to the third and fourth questions brought out the following qualities essential for good followership, thus showing that the outcome was realized:

1. The realization that obedience is essential for good followership.
2. The realization that fulfilling the requests of the people is essential for good followership.
3. The realization that keeping promises is essential for good followership.

4. The realization that being faithful to a cause is essential for good followership.
5. The realization that submissiveness is essential for good followership.
6. The realization that forgiving spirit is essential for good followership.
7. The realization that seeking the welfare of the people is essential for good followership.
8. The realization that being a man of honor is essential for good followership.
9. The realization that good motives are essential for good followership.
10. The realization that highest integrity is essential for good followership.
11. The realization that determination is essential for good followership.
12. The realization that perseverance is essential for good followership.
13. The realization that ambition is essential for good followership.
14. The realization that honesty is essential for good followership.
15. The realization that good character is essential for good followership.
16. The realization that friendship is essential for good followership.
17. The realization that spirit of usefulness is essential for good followership.
18. The realization that spirit of unselfishness is essential for good followership.
19. The realization that humility is essential for good followership.
20. The realization that good judgment is essential for good followership.
21. The realization that always following commands is essential for good followership.
22. The realization that faith in the leader is essential for good followership.
23. The realization that following the leader is essential for good followership.
24. The realization that agreement in most things with leader is essential for good followership.
25. The realization that love for leader is essential for good followership.
26. The realization that loyalty to a cause is essential for good followership.
27. The realization that geniality is essential for good followership.
28. The realization that devotion is essential for good followership.
29. The realization that interest is essential for good followership.
30. The realization that carrying out obligations is essential for good followership.
31. The realization that persistence is essential for good followership.
32. The realization that putting shoulder to the wheel is essential for good followership.
33. The realization that trying to be useful is essential for good followership.

When it is borne in mind that boys of the Industrial courses usually have a natural aversion for cultured or liberal arts courses,

and furthermore that really difficult passages were selected, the returns may be said to be really gratifying. One thing should have become apparent, that is, that history is a splendid medium through which to develop leadership-followership, and that their outcomes may be made fully controlling by building up their complexes of right realizations, attitudes, standards, habits, etc.

9. **HEALTH.**

Although health was nowhere given as an objective to be secured through the teaching of history, it was decided to ascertain what health impressions were being conveyed through its pages. Inasmuch as the health objective has as its outcome the development of certain health habits and standards, it was decided to formulate a set of questions based on this outcome. These questions were submitted to a Freshman class of twenty-five boys, and covered the assignment pages 442-453, in Morey's "Ancient Peoples." This particular section constitutes the twenty-seventh chapter, entitled "The Closing Years of the Republic" and has to do with the Roman literature during the Civil Wars and "Art and Life Under the Later Republic." The following are the questions which were given to these boys:

1. What in today's lesson helps you *most* to improve your health?
2. State how.
3. Mention all other things in the lesson that offer suggestions valuable to your health.
4. Has history in any way ever given you any valuable health hints. If so, what were they?

The first question was answered as follows:

22 boys selected the daily life of a Roman citizen as affording most help toward improvement of health.
2 boys selected the draining of the Pontine marshes.
1 boy selected the holidays and festivals.

The answers to the second question showed that the following impressions were stirred in their minds:

1. *Exercise.*
   (a) The realization that regular exercise is conducive to good health.
   (b) The realization that sufficient exercise is conducive to good health.
   (c) The realization that varied exercise is conducive to good health.

2. *Meals.*
   (a) The realization that regularity in eating is conducive to good health.
   (b) The realization that carefulness in diet is conducive to good health.
   (c) The realization that gluttony is injurious to the health.
   (d) The realization that selection of proper and nourishing foods is conducive to good health.
3. *Fresh Air.*
   (a) The realization that living in the open air as the Romans did will improve the lungs.
   (b) The realization that living in separate houses as the Romans did is conducive to good health.
   (c) The realization that living in crowded sections is injurious to the health.
4. *Sleep.*
   (a) The realization that retiring early is conducive to good health.
   (b) The realization that rising early is conducive to good health.
   (c) The realization that sleeping alone in a room is conducive to good health.
   (d) The realization that sleeping outdoors is conducive to good health.
5. *Rest.*
   (a) The realization that resting during the day is conducive to good health.
6. *Baths.*
   (a) The realization that public baths are conducive to good health.
   (b) The realization that keeping pores clean is conducive to good health.
   (c) The realization that keeping body clean is conducive to good health.
   (d) The realization that frequent bathing is conducive to good health.
7. *Work.*
   (a) The realization that having a regular program for the day's work is conducive to good health.
8. *Housing Conditions.*
   (a) The realization that having plenty of sunlight is conducive to good health.
   (b) The realization that having streets properly drained is conducive to good health.
9. *Recreation.*
   (a) The realization that having recreation as the Romans did is conducive to good health.

The answers to the third and fourth questions showed that the following realizations were called forth as facts in history valuable for their health hints:

REALIZATIONS

1. The realization that the manner in which the Spartans trained their boys was conducive to health.

2. The realization that the draining of the Pontine marshes was conducive to health.
3. The realization that the holidays and festivals of the Romans was conducive to health.
4. The realization that the Circus of the Romans was conducive to health.
5. The realization that the daily routine of the Roman citizen was conducive to health.
6. The realization that a study of the World War gave us many valuable health hints such as:
   (a) Showing us more sanitary conditions.
   (b) Showing us importance of cleaning teeth.
   (c) Showing us better hospital methods.
7. The realization that the ancients have acquainted us with different forms of exercise such as:
   1. Running
   2. Jumping
   3. Boxing
   4. Wrestling
   5. Javelin throwing
   6. Discus throwing
   7. Chariot racing
   8. Gladiatorial contests
   9. Rowing
   10. Dancing (torch, Phyrric, etc.)

   all of which are conducive to good health.
8. The realization that Romans gave us hints about eating which are conducive to health.

After examining these results, it was felt that history had a mission when it came to a consideration of the health of the pupil, for through its channels there flowed many valuable hints and suggestions that might awaken within the pupil the realization that good health was essential to his general well-being, and that if the Greeks and Romans found it so necessary to engage in exercises that would improve their health, that this fact, together with other health hints, might prove a stimulus to pupils and stir within them the desire to adopt right habits and standards of health. Thus it will be seen that although this was not mentioned as an objective for history, yet if it were sufficiently emphasized in recurring situations throughout the text, it could be made properly controlling as an outcome in this phase of a pupil's education.

10. WORTHY HOME MEMBERSHIP.

It will be remembered that "Home Membership," like "Health," was not mentioned in any of the lists as a history objective, by any writer. Not even the Pennsylvania Course of Study, which suggested that "Leadership" was an essential element in the training of an individual, made any mention of "Home Membership" as a necessary part of his training. It will be interesting, therefore, to examine the results of an inquiry that was conducted with this "principle" as an objective. The controlling outcome, in this instance, became the realization that an enormous amount of valuable help could be derived from history that would result in a more worthy home membership. The questions that were given to secure this outcome, were based on Chapter XI, pages 165-172 of H. W. Elson's "Modern Times and the Living Past." The questions which were submitted to 35 boys, and which were so constituted as to secure the aforementioned outcome, were as follows:

1. What fact in the lesson causes you to better appreciate your home life?
2. Why?
3. Name all facts that would directly help you in your home life. Show how.
4. Mention any things, if there are any, that would mar or injure your home life.

In answer to the first question, the following topics were chosen as causing a better appreciation of home life.

15 boys chose the effects of Roman Conquests and wars.
10 boys chose the influence of Greek civilization (especially architecture)
7 boys chose the form of government imposed after the war.
2 boys chose Cornelia's jewels.
1 boy chose the Industries.

In answer to the second question the following were the reasons cited by the fifteen boys who selected the effects of the conquests, as causing them most to appreciate their home:

IMPRESSIONS CREATED

1. The realization that war destroyed Roman homes and the resulting realization that we have up-to-date protection against ruin.
2. The realization that the Romans were treated according to their wealth, and the resulting attitude that, "I would not like to be treated like that because I am not wealthy."

3. The realization that it is better to have food and warmth of the home, than to wander about cold and hungry as poor Romans did.
4. The realization that a father would feel bad if he came back from war and found his home sold, after faithfully serving his country.
5. A deep sense of appreciation of "my home now because I do not have to lose it."
6. A deep sense of appreciation that "I do not have to wander and starve as the poor Romans did."
7. The realization that if parents got wealth they might "get haughty or stuck up and might not give me the motherly and fatherly care."
8. The attitude that if "my father came back from war and found his home broken up it would break up our family."
9. The attitude that the rich cannot take our homes from us—even after war.

The boys that selected the Greek civilization gave these as the reasons for their selection:

Impressions Created

1. The realization that art and architecture beautified and adorned Greek homes.
2. The realization that Greek education and manners help in improving home life.
3. The realization and attitude that ignorance causes disobedience, carelessness and filth.
4. A sense of appreciation of the advantages in towns, dress, style, etc., we have over the people of that time.

The boys that selected the form of government gave these as the reasons for their choice:

Impressions Created

1. The realization that the laws of today give us a better chance to live.
2. The realization and attitude that our form of government teaches respect and duty to parents and land.
3. The realization and attitude that "if we had all the taxes to pay which the Romans had, we could not enjoy the things we do."
4. The realization that there is no restriction as to the amount of property you may buy if you have the money.

The two who chose "Cornelia's jewels" received the following impressions:

Impressions Created

1. The realization that it is not jewels that count, but the family.

2. The realization that this shows the fondness of a mother for her children and the further realization that she would rather show her sons as jewels than precious stones.

The boy who picked "Industries" had this rather quaint way of expressing his realization:

"Why I think industries help in my home is that my father is a bricklayer and in this lesson it has something to do with building houses."

Below are listed the topics which the boys selected in answer to the third question, as directly aiding them in their home life, together with the impressions that were created:

Historical Fact	Impressions Created
1. Cornelia's jewels.	The realization and attitude that this teaches love of parents and kin. The attitude that money is not the only thing that counts.
2. Romans accepting Greek civilization.	The realization that we profit by copying the civilization "of anyone we think has a higher one." The realizations and attitude that one should heed the advice of those who are older and wiser.
3. Education.	The attitude that home training is as valuable as any other kind. The realization that this will help with home manners. The realization and sense of appreciation that "my mother and father are sticking to me—helping me through school."
4. Greek art.	The realization and attitude that this "makes me desire it for the beauty of my home."
5. Roman Houses.	The realization and sense of appreciation that modern houses are better with their modern appliances and conveniences such as electricity, gas, running water, etc.
6. Roman Baths.	The realization and attitude that these show the importance of cleanliness.
7. Cato the Censor (eating with his slaves).	The realization that this is carrying out the spirit of the golden rule.
8. Roman Bankers.	The attitude that this fact teaches us to save.
9. Agrarian laws (Show that each one got an equal share).	The attitude that at home every child should get an equal share of everything.

The answers to the fourth question showed that the following impressions were created:

1. The realization and attitude that war would mar or injure home life.
2. The realization and attitude that death would mar or injure home life.
3. The realization and attitude that illness would mar or injure home life.
4. The realization and attitude that tyranny (as of greedy bankers who might reduce a home to poverty) would mar or injure home life.
5. The realization and attitude that unbridled power of a father (such as the power of a Roman father who determined the religion, life and death of his child) would mar or injure home life.
6. The realization that unjust laws would mar or injure home life.
7. The realization that filth would ruin health and thus mar or injure home life.
8. The realization that excessive taxation would mar or injure home life.

Whether "Worthy Home Membership" should be a history objective, or not, it will have to be admitted that these pupils received certain impressions through this inquiry which they might otherwise not have received. Of course, not every phase of home-membership was covered, and probably the important phases were overlooked, but if it is remembered that the results represent the answers of but one section, which covered but one assignment in but one text-book, it may be appreciated that "Worthy Home Membership" could be made a controlling outcome in the teaching of history, if the proper complex were built up, and applied to recurring situations in the text.

And what is true of this objective is equally true of all other objectives thus far considered, or any additional one that might be suggested as necessary, or which society might demand in the schooling of its children. History can be made the means of a well-rounded education when the objectives that are selected have their outcomes made controlling by building the proper complexes through the elements in each particular control form. This is more important than the mere stressing of facts and the accumulation of historic knowledge, for the latter will produce a "lop-sided" individual, while the former will mold the whole human being by training him in all fields of human interest. And incidentally, while thus controlling his conduct through controlling outcomes, he will by the very nature of the process, also acquire the historical content which scientific historians so greatly fear he will miss through any but the scientific process.

Probably the answers of the boys made to the questions in the aforegoing inquiries will be sufficient to indicate that they have not altogether missed the historical knowledge that should have been imparted, while they probably have gained considerably by the impressions that these queries called forth.

APPENDIX III

(a) **Communications.**
(b) **Comparative study of eight texts.**
(c) **List of names occurring in three texts.**

A. COMMUNICATIONS.

In order that as many objectives and outcomes as possible might be assembled and incorporated into the thesis, a letter was addressed to Doctor Edgar Dawson on May 9th, 1925, asking him, if possible to release lists of such history objectives and outcomes as he might have in his possession as a result of his research as Director of the National Council for Social Studies. The following reply, received from Director Dawson on May 11th, 1925, will indicate the obstacles that seem to make the undertaking a hopeless task:

> In reply to your letter of the 9th, I regret that the rush of college business at this time of the year is so heavy that I cannot discuss the matter with you as fully as it deserves.
>
> I do not believe that a list of several hundred objectives in anything is of any value except as preliminary to the elimination of nearly all of them. If the list is to contain several hundred items, anybody can let his imagination run and make suggestions. I have several lists of such objectives and do not believe they are worth postage, except to show the folly of much of our work in educational research.
>
> I don't know how you will discover the outcomes of history teaching. If you can do so you will render a fine service. The pupils are played on by a hundred different influences while they are studying history. How can one tell which of these influences produce the outcomes one is to select for history alone?
>
> If an extended text could be set up with a great many tests of the same pupils from many points of view, one might make a little progress in this direction; but it would cost a good many thousand dollars, and I doubt if it would be worth the expense. If you can get the money and give the time, and if you think it worth doing; do not let my doubt have any weight with you.
>
> How can you show whether the objectives are being realized or not?

In the first place, much of the best effect of teaching may not come to the surface until a good many years after the pupils leave school. In the second, I am not sure that we know how to test even for the most immediate objectives.

It seems to me that a doctor's paper in this field ought to seek scientific evaluation of some of our subjective claims; and it seems to me that the prospective doctor ought to take a small enough section of the problem to be sure that he proves something that has heretofore been in doubt,—positively or negatively proves it; or shows that it cannot be proven. I should lean to taking up one objective, or pretended objective, and running that through the mill of examination until it is shown to be real or shown to be empty. But this is a superficial and hasty suggestion. You might be able to test for one. You doubtless know how long it takes a student in biology to isolate and establish a fact; and how often his research yields nothing. But his is scientific work. Let me know how your plans shape themselves up.

In spite of the fact that Doctor Dawson's opinion merely corroborated what had already been revealed in the attempt to assemble objectives and outcomes, namely, the difficulty of determining what are objectives and outcomes together with the enormous scope which they might cover, nevertheless it was thought possible to elicit the opinions of teachers of ancient history as to what they felt constituted the aims, objectives, purposes, functions, outcomes, etc., of the subject. With this end in view, questionnaires were prepared which were to be sent to all teachers of ancient history throughout the country. Two things proved that this would be a futile undertaking, first, the hopelessness of clearly defining what was being sought through the questionnaire, and secondly, the difficulty of securing a representative list of high school teachers who were teaching ancient history. To prove the last named obstacle, a letter was addressed to Director Dawson, asking for a list of high school teachers engaged in the teaching of ancient history. It brought the response that Doctor R. V. D. Magoffin, of New York University, would probably be the one most competent to furnish such a list. A communication addressed to Doctor Magoffin resulted in the suggestion that Doctor Allen C. Johnson, of Princeton University, and Doctor Frank B. Marsh were best fitted to furnish the desired information. The replies which were received from the latter were as follows:

I have no list of teachers in secondary schools who devote themselves to the teaching of Ancient History, and I regret to say that I do not know

where such a list for American Schools could be found. I would suggest that you write to the editors of some of the journals devoted to the teaching of history, and ask if they have such a list.

Yours very truly,

(Signed) ALLAN C. JOHNSON.

Your letter received. I fear that I cannot be of as much use to you as I should like to be. Teaching in the University of Texas as I do I am rather out of touch with the secondary schools, and I regret to say that I think most university professors are in much the same position. It might be worth while to send your questionnaire to them, however. The best way, I think, would be to send it to the head of the history department in each university or college and I am sure that most of them will hand it on to the proper man. I believe that the best results will be obtained by sending it to the head of the department of education in such schools. The men in education are in much closer touch with the secondary schools than those in history and they could probably give you fuller and more accurate information.

So much for the university side of it. The best way to reach the teachers in the secondary schools would be to send your questionnaire to the principal of the high school in a number of different cities and towns. They will, no doubt, pass it on to the teacher of ancient history in their school.

I fear that I cannot give you a list that would be of any real use to you and I believe that such a general approach will get the best result.

Very sincerely yours,

(Signed) FRANK B. MARSH.

Since this avenue of approach seemed cut off, it appeared that the next step was to secure a list of the largest publishers of secondary school texts and to ask them for a national list of their adoptions of ancient history text-books for secondary schools in the hope that in this way a representative list of ancient history teachers might be procured. This was done and letters were addressed to twenty publishing houses asking them for such lists. The following are the replies received from seventeen of the concerns who answered:

This is in answer to your inquiry concerning ancient history texts. At present we have no text in this subject that is selling in any quantity to make our figures at all pertinent to your investigation.

Very truly yours,

HENRY HOLT AND COMPANY.

We do not publish any ancient history texts, so we regret that we are

unable to be of assistance to you in the manner asked for in your letter of June 8.

Very truly yours,

DOUBLEDAY, PAGE & CO.

In reply to your recent letter we wish to advise that we do not have on our list a high school text in ancient history and therefore, are unable to supply you with the information which you desire.

Very truly yours,

THE CENTURY CO.

We refer to your letter of June 8th. We do not publish any ancient history texts, strictly speaking. There are books, however, like Hendrik Van Loon's "The History of Mankind," Robert H. Lowie's "Primitive Religion" and "Primitive Society," etc., that might be grouped under the general heading of History but we wonder whether any of these come within the category of your sphere of interest. We are enclosing herewith our catalogue.

Sincerely yours,

BONI AND LIVERIGHT.

In compliance with your request of June 8, we are pleased to inclose a list of school textbooks. However, this list does not include a textbook for Ancient History other than an outline notebook.

We assure you of our pleasure to serve you at all times.

Yours very truly,

THE SOUTHERN PUBLISHING CO.

We do not publish any texts to cover the course to which you refer in your letter of June 8th.

We regret, therefore, that we are unable to be of service to you at this time.

Very truly yours,

HOUGHTON MIFFLIN COMPANY.

We have your letter of the 8th in regard to books on ancient history. In response, we are glad to send you herewith a descriptive catalogue of our texts and reference books on history and allied subjects. We will call to your particular attention the following:

Botsford: A History of the Ancient World.
Ashley: Early European Civilization.

We regret very much that we are unable to send you a printed list of adoptions as we do not issue anything of the kind. Our records of adoptions are kept in our various branch offices, and it is therefore impossible for us to comply with your request. We hope that you will find our list of interest.

Yours very truly,

THE MACMILLAN COMPANY.

This is in reply to your letter of June 8th, requesting information in regard to ancient history texts.

It happens that our list of book publications does not include any covering ancient history, although we believe you might be interested in knowing that our Westermann Classical and Historical Series of maps describing which we enclose a special booklet.

Very truly yours,

RAND MCNALLY COMPANY.

For your information we are enclosing a copy of our Brief List of Publications, on page 23-27 of which you will find our list of history books.

We are enclosing also a circular which announces our Beginner's Ancient History. This is for use in the intermediate grades only.

We do not keep a record of the sales of this book and so are unable to tell you anything about how it is used throughout the country. This is not one of our main publications, as you will readily note, so that we have kept no statistics on it.

Very truly yours,

WORLD BOOK COMPANY.

In reply to your letter of June 8th, we regret to say that we do not have on our educational list at the present time any Ancient Histories which are in general use throughout the country in junior or senior high schools.

Very truly yours,

CHARLES SCRIBNER'S SONS.

Unfortunately we do not publish ancient histories for junior and senior high schools, else we should be very glad to respond to your kind request of June 8 and submit our publications.

Yours very sincerely,

SCOTT, FORESMAN & COMPANY.

Replying to your favor of the 8th inst. we enclose herewith our catalogue in which you will find list of our text books among them Vuibert's Ancient History, Dredet's Ancient History and Kearney's Compendium of Modern and Ancient History. These books are used in Catholic Colleges in different sections of the country and will be glad to have your order for any copies you may desire.

Yours very truly,

JOHN MURPHY COMPANY.

Answering your note of inquiry would say that we do not publish any text books on Ancient History, but we are pleased to send under separate cover our complete catalog and if on going through same, you find books which cover any of the work which you are doing, we will be

only too glad to give you any information if you will but write us giving the titles of the books.

Yours very sincerely,

FLEMING H. REVELL COMPANY.

In answer to your letter of June 8th, our textbooks on Ancient History are Westermann's "Story of the Ancient Nations" and Greenwood's "Our Heritage From the Old World." The former is a regular high school text book and the latter is suitable for Junior High School use.

It is our understanding that on account of changes in the course of study in most of the high schools throughout the country, there is very little market for a book such as Westermann's "Story of the Ancient Nations," which is a complete year's course. The sale of this book for high school use has dropped to practically nothing and the book is finding its market mostly for college use. Most high schools are requesting a book combining the course with Modern European History in one textbook to cover not more than a year for both Ancient and Medieval and Modern.

In Junior High School we find very little demand for an Ancient History textbook and what sale we have of Greenwood's "Our Heritage From the Old World" is largely for supplemental use.

It is impossible to supply you with information as to where these two books are used because they are both of them in our older group and we do not keep adoption records excepting for promotion purposes on new books. As a matter of fact, the adoption list for each of these books would be so small as to do us very little credit.

We fear we have offered you very little constructive information on the point in question, but we might add that our impression has been that Ancient History in the high school has had to give way to some of the more practical studies.

Very truly yours,

D. APPLETON & COMPANY.

We are very much interested to learn of the thesis which you are preparing for the University of Pennsylvania containing an analysis of the study of ancient history in the high schools. We are enclosing sheets from our catalogue containing lists with descriptions of our history texts. You will doubtless find all these books in the high school library.

The study of ancient history makes up so small a fraction of the history study in the high school that we do not make up our list of publications except on a general basis. A list of the schools using our books in ancient history could be made up only after weeks of labor at a very great expense. We should be very glad to cooperate with you in every way but it would be impossible for us to have such a list made up.

We should like very much to see a copy of your study when it is

completed, but under the circumstances we do not feel that we should ask you to go to this additional expense.

Very truly yours,

ALLYN & BACON.

We wish that we might be able to answer more freely your recent inquiry concerning the use of our textbooks in ancient history in junior high schools.

As a point of fact, we do not attempt to maintain such lists of adoptions except in the case of a few books, such as those on geography or spelling for example. This situation is due not to any lack of interest in adoptions—because we can usually determine what an individual school may be using—but rather to the clerical difficulties of keeping up such lists. Some five thousand publications are the property of the American Book Company; and the maintenance of adoption lists for even a selected number of these books would require a clerical force of unusual proportions.

Again, the American Book Company is organized in several territorial divisions. In this New York office we have only the records of sales in those Eastern and Southern States to whose textbook needs we administer. Any broad inquiry into the use of our textbooks would require days or even weeks of research in our New York, Boston, Cincinnati, Chicago and Atlanta offices, a research of such manifold proportions that we could not at this time attempt it.

An inquiry of the broad scope you suggest is usually answered most satisfactorily by direct inquiry of the schools concerned. A questionnaire addressed to the schools will elicit an exact record of the books they use; more important to you perhaps, are exact statements of how and why they are used. This latter information could not possibly be in the possession of the publisher and it would seem not essential to your purposes.

We do give you most gladly a list of textbooks in ancient history which we publish. Since this is a complete list, reference books, as well as basal textbooks, are included:

Barnes' Brief History of the Ancient Peoples.
Bury's History of the Roman Empire.
Creighton's History of Rome.
Elson's Modern Times and the Living Past, Part One. From the Earliest Times to the Reformation.
Fyffe's History of Greece.
Lewis' Oriental and Greek Peoples—Study Outline Pupil's Notebook and Study Outline in Oriental and Greek History.
Mahaffy's Old Greek Life.
McKinley's The Roman People—Study Pupil's Notebook and Study Outline in Roman History.
Morey's Ancient Peoples.
Outlines of Ancient History.
Outlines of Greek and Roman History.

Outlines of Greek History.
Outlines of Roman History.
Newton and Treat's Outline for Review in Greek History.
Outline for Review in Roman History.
Smith's Old Testament History.
New Testament History.
Smaller Scripture History.
Tighe's Development of the Roman Constitution.
Weissenborn's Homeric Life (Scroggin & Burkitt).
Wendel's History of Egypt.
Wilkins' Roman Antiquities.
Wolfson's Ancient Civilization.
Essentials in Ancient History.

Very truly yours,

AMERICAN BOOK COMPANY.

We have your letter with reference to the study you are making of the present status of the ancient history course. You will recall that we publish the Webster series of histories, some of which you have perhaps used. We think that without question these books are more extensively used throughout the country that any other series published. Very few high schools in this territory now give the year course in ancient history. We have here only the records of the New York territory, but we know that our other offices find the same condition true in their territories.

The Webster Ancient History is on the Baltimore and Washington lists, where it is used to some extent in college preparatory classes. Recent orders for the Ancient History have come from high schools of Montclair, Plainfield and Passaic, N. J. But these are about the extent of our high school ancient history holdings. The Webster Ancient History continues to be used in the leading private preparatory schools, such as Lawrenceville, Hill, and schools of that type.

The Regents' Syllabus in New York State calls for the two-year course in European history with the break at 1789, and the Webster Early European History and the Webster Modern European History are very extensively used throughout the state. This is also true in New Jersey. Pittsburgh uses the one-year Webster book—Webster's World History. The three-semester plan seems to be popular in Pennsylvania. To meet this need, we published the first part of Webster's World History in a separate volume for a half-year course, bringing the work down to 1700, which is followed by Webster's Modern European History. Then we also publish in a separate volume the first part of the Webster Early European History for schools which wish to give the half-year course confined to the ancient history period. That articulates with Webster's Medieval and Modern History and provides a three-semester course. We would be very glad to send you any of the Webster books which you do not happen to have at hand. If you wished, we could also secure some information

with reference to the present use of the Webster Ancient History (the year book) in the high schools of New England and the West, but we are very sure that conditions similar to those in this territory would obtain there. It is safe to say that almost no high schools in the Middle West are giving a year to ancient history. While we feel that the meager data we are necessarily obliged to give you in response to your recent request would hardly entitle us to a copy of your study which you offer to send, we should welcome the opportunity of looking it over, and if you could lend us a copy for that purpose, when it is completed, we should appreciate your kindness.

With every good wish for the work you are doing, we are,

Very truly yours,

D. C. Heath and Company.

Inasmuch as this effort proved futile, it was decided that possibly a comparative study of the materials contained in Ancient History text-books used in secondary schools throughout the country would disclose the important aims or objectives. To make sure that the most widely used texts would be selected, expert opinion was consulted in the person of Doctor J. M. Gambrill, of the Teacher's College of Columbia University, who is the Book Review Editor of the "Historical Outlook" and to whom a letter was addressed asking that he suggest the most outstanding Ancient History texts in use in the junior and senior high schools throughout the country. The following is the very interesting reply that was received from Professor Gambrill:

There are so many factors that enter into the making of a good school textbook that one must use considerable caution about speaking of the "best." It often happens that there is no one book that stands out as the all-round best in a given field. In American History, for example, consider two such admirable books as Mussey and Beard. One's preference between them will depend a great deal on one's preference about proportions and emphasis upon economic and social aspects. The same conditions apply in the field of ancient history. My own personal preference is for Breasted's "Ancient Times," everything considered, but the fresh and suggestive synthesis which makes a special appeal to me is the very thing which is criticized by some first-rate specialists in the field of ancient history.

For the reasons mentioned, and some others, I hesitate to make any attempt at a graded list of textbooks.

Regretting that I cannot send you a more satisfactory statement for your purpose, I am

Yours very truly,

(Signed) J. Montgomery Gambrill.

Notwithstanding this statement, eight texts were selected at random and a close examination of their historic materials made. The study included all the ancient peoples except Rome, as it was thought that the greatest uniformity would probably be shown in the history of the ancient peoples down to the Roman period. However, innumerable difficulties were encountered. For instance, some authors included maps under illustrations, others kept them separately; some called cuts "plates" while others restricted them to lithographed engravings or even to colored pictures printed on glazed paper; some placed their bibliographical materials in the form of "References" at the beginning of the chapter, some at the end of the chapter and some at the end of the book, while others had bibliographies both at the end of the chapters and at the end of their texts; some referred to "Source" materials, while others cited only "General" references; some combined the history of various peoples such as the Babylonians, Assyrians, Syrians, Egyptians, Medians, Lydians, Persians, etc., while others treated them separately or combined them by twos, as for instance, Babylonians and Assyrians, Medians and Persians, Syrians and Hebrews, etc. All of this made the work of page allotment exceedingly irksome, but as nearly as possible, credit was given page by page, for the materials that were handled by the respective author. If, therefore, anything should seem to have been overlooked, let it be remembered that it was not done intentionally, but that it may have been so intricately interwoven with something else (for which page-credit had already been given), that it was impossible to divorce the one topic from the other.

The following table which has been prepared from this investigation, will show the type of books that were selected, the illustrative materials embodied and the number of pages devoted to the various topics handled. It will also reveal the divergent opinions of the authors, together with the emphasis that each placed upon certain phases of history, depending perhaps upon likes and dislikes, personal bias, space economy, etc. The figures indicate the number of pages that were alloted to the various topics indicated.

B. COMPARATIVE STUDY OF EIGHT TEXT-BOOKS.

	Webster	Morey	Myers	Elson	West	Wolf-son	Good-speed	Wester-mann
Pages in book	665	634	592	335	355	528	483	544
Maps	53	43	35	24	34	45	37	39
Plates	22	000	16	13	54	000	24	000
Illustrations	198	284	203	99	186	184	000	181
I Ages Before History—(Pages)	27	27	22	21	8	0	2¾	3¾
1. The study of history	2	2	1	1½	0	0	2¾	1¾
2. Prehistoric peoples	2	½	¼	¼	2	0	0	0
3. The prehistoric ages	4	2½	6	2	3	0	0	2
4. Domestication of animals	1¾	¼	1	½	¼	0	0	0
5. Domestication of plants	1	1	1	½	1	0	0	0
6. Writing and alphabet	4½	2¼	2¾	¾	¾	0	0	0
7. Beginnings of science	4	0	0	0	0	0	0	0
8. Beginnings of art	2	0	0	0	0	0	0	0
9. Historic peoples	3	2½	5¼	3	0	0	0	0
10. The historic ages	¾	1	0	2	0	0	0	0
11. Political evolution	0	0	0	¾	0	0	0	0
12. Prehistoric Europe	0	0	0	6	0	0	0	0
13. Economic progress	0	0	0	1	0	0	0	0
14. The great bequest	0	0	1	0	0	0	0	0
II The Lands and Peoples of the East								
1. Countries of farther Asia	7	¼	0	0	0	11	0	0
2. Countries of nearer Asia	79	61	90	36	43	33	64	70
a. Babylon	15¾	10½	19	7½	10	8	10	10
b. Egypt	23	14½	22	14	20	11	20	24
c. Syria	6	4	6	1½	2	6	2	4
d. Hebrews	6	5½	8	3	5	2	5	6
e. Assyria	5	8½	10	1	2	3	9	9
f. Media and Lydia	2	0	1	0	1	1	3	2½
g. Persia	7½	8	11	1½	5	5	8	3½
III Topics Handled:								
1. Written records	3¼	2	0	0	0	0	0	0
2. Monuments and remains	2	½	0	0	0	0	0	0
3. Government	2½	1½	0	0	0	0	0	0
4. Social classes	1	0	0	0	0	0	0	0
5. Slaves	1	0	0	0	0	0	0	0
6. Industry	1¾	1	0	0	0	0	0	0
7. Money and banking	1¾	0	0	0	0	0	0	0
8. Commerce and trade	4¼	1	0	0	0	0	0	0
9. Law and morality	2	1	0	0	0	0	0	0
10. Religion	7½	½	0	0	0	0	0	0
11. Literature	2½	½	0	0	0	0	0	0
12. Fine Arts	4¼	1	0	0	0	0	0	0
13. Science	4¼	½	0	0	0	0	0	0
14. Education	1½	½	0	0	0	0	0	0
15. Contributions	1	½	0	0	0	0	0	0
IV The Lands of the West	20	9	10	5	4	3	5	7
a. Europe (Pages)	1½	0	0	0	0	0	0	0
b. Central and Northern Europe	1½	0	0	0	0	0	0	2
c. Southern Europe Mediterranean World	1¾	0	0	0	0	0	0	0
d. The Aegean Islands	2¼	0	0	0	0	0	0	0

e. Northern Greece	1½	4¼	5	2½	0	2	1½	2
f. Central Greece	1¾	0	0	0	0	0	0	0
g. Southern Greece	2½	0	0	0	0	0	0	0
h. Northern Italy	1	0	0	0	0	0	0	0
i. Central Italy	1½	4¼	4¼	2	1	1¼	6	2
f. Southern Italy and Sicily	1¾	0	0	0	0	0	0	0
k. Influence of geographical conditions on classical history	2½	½	1½	¼	3	½	6½	1
V Early Greece to About 500 B.C.	50	68	72	47	34	53	48	40
1. Myths and legends	3	2¾	7	5¼	0	1½	0	¾
2. Modern Explorations	5½	5½	4	0	1	0	0	2
3. Aegean Age	3	¾	6	0	5	0	3	4
4. Conquests and migrations	2	1¾	½	0	1	1	¾	1
5. Homeric Age	2½	3	0	0	2	2	0	4½
6. Society during the Homeric Age	2½	½	0	0	1	½	1	3
7. Early Greek religion	2½	2	2	3¼	1	½	2	¼
8. Religious Institutions—Oracles	1¾	1½	2½	½	¼	¼	¼	2
9. Religious Institutions—Games	4	1½	4	1¼	¾	¼	¼	2
10. Religious Federations	1	1½	½	0	0	3	1	¾
11. Greek City-State	1¼	1½	3	0	½	½	½	2
12. Government of City-State	1½	4	½	0	1	0	½	2
13. Rise of Sparta	4	7	8	3	2	3¼	2¼	8
14. Rise of Athens	4¼	9	8	8¾	7¼	12½	11	5
15. Colonial Expansion	5	2½	14	1½	0	4	2	5
16. Language and Literary Bond of Union	2¾	4	2	5½	0	0	2¾	½
17. Progress of culture during sixth and seventh centuries	1½	4	0	8½	5¼	0	4	2
Summary	0	0	0	0	0	0	1½	0
VI East and West in Conflict: 546-479	24	16	19	7¼	8½	16	12	13
Persian and Carthaginian Wars:								
1. Perils of Hellas	1	1	¾	0	0	0	½	0
2. Advance of Persia to the Mediterranean Sea	2½	0	2¾	1	¾	0	0	2¼
3. The Ionian Revolt	1¾	1¼	1½	0	0	0	¼	2¼
4. First Persian Expedition	1	1	¼	0	¼	1	¼	½
5. Second Persian Expedition	3½	1½	2¾	1¾	1¼	3	1	1½
6. Interval of preparation	4¼	3	4½	1	¾	2	1½	2¼
7. Third Persian Expedition	5¼	4¾	3½	3¾	4	4	4¾	2
8. Plataea and Mycale	2¼	¾	1	0	¾	2	1¾	0
9. Carthaginian invasion of Sicily	1	½	0	0	0	1¼	0	0
10. Victorious Hellas	1	½	1	0	0	0	2	1
Summary	0	0	0	0	0	1	0	0
VII Age of the City-State:								
Athens, Sparta and Thebes (Pages)	47	88	96	6	34	63	66	52
1. Growth of Athenian supremacy	1	¼	¾	0	¼	2¼	1	¾
2. Themistocles and revival of Athens	2	2½	0	0	1	½	½	1
3. Aristides and the Confederation of Delos	2½	¾	2	0	½	¾	½	2¼
4. Cimon and the Athenian Naval Empire	3	½	½	0	2¼	3¼	2	¾
5. Pericles	2	½	1¾	0	½	0	½	¼
6. Age of Pericles	1	2	¾	0	¾	7	17	¾
7. Athenian Imperialism	1½	¾	1½	0	¾	0	5¾	1¼
8. Athenian Democracy	3½	8	4	0	1	1¾	3½	5¾

9. Commercial and Industrial Athens	1¾	2½	3	0	½	0	4¾	3¼
10. Artistic and Intellectual Athens	2¾	14¼	19½	0	1½	3½	2¾	7½
11. The rivals: Athens and Sparta.	2	¾	1	1¼	½	¾	1¼	1½
12. Peloponnesian War to Sicilian Expedition	2	3	6¼	0	2	8	6¼	1¾
13. Alcibiades and Silician Expedition	2½	2	6¼	½	½	6½	5	1½
14. Closing years of the Peloponnesian War	1½	1¼	¾	1¼	¾	1½	2½	1½
15. Supremacy of Sparta	3	1	6	0	3	7½	5½	4
16. Theban Supremacy	2½	2¼	¾	0	2	2½	4½	3½
17. Decline of the City-State	1	¾	½	0	0	0	2¾	0
18. Development of Greek Literary Drama	2	8½	4½	0	1½	3¾	1½	4
19. Literary development—Historical prose	2	3½	5½	0	¾	6½	4½	2¾
20. Progress of Philosophy	4½	4¼	10½	0	2	2¾	5	3½
21. Domestic life of Athenians	0	7	0	0	3	3½	2¼	0
22. Social life in Athens	0	2	4¼	0	3½	½	0	0
23. Amusements and Athletic games	0	7¾	¼	0	0	0	0	0
24. The Greeks of Western Hellas	0	0	2½	0	0	0	0	4¼
25. Our heritage from the Greeks.	0	0	0	½	0	0	0	0
26. Weakness in Greek character	0	0	0	1	0	0	0	0
27. Ostracism	0	0	0	¾	0	0	0	0
28. Extent and limitation of Athenian Culture	0	0	0	0	2½	0	0	0
29. Revival of Athens	0	0	0	0	0	0	0	1½
VIII Mingling of East and West: Empires of Philip and Alexander (Pages)	20	22	14	10	7	21	33	20
1. Macedonia and its people	1½	1	¾	0	0	1	0	¾
2. Philip of Macedonia	1¾	2½	¾	1	1¼	2¾	3½	¾
3. The Rise of Macedonia	1½	¾	0	½	0	1½	1¼	0
4. Demosthenes and end of Greek freedom	3½	2	2½	0	½	4¾	3	3
5. Alexander the Great	1	2¼	1½	1	½	¾	1¼	1½
6. Alexander and Greece	1½	½	0	½	0	¾	1	0
7. Conquest of Persia	3¼	3	2	2½	¾	2¼	5½	4¼
8. Greece and Persia	2	2	0	0	0	0	0	0
9. Conquest of the Far East	1½	¾	4½	1½	¾	2	4¼	2¾
10. The work of Alexander	1½	1½	¾	1	2½	1½	1½	2½
11. Dissolution of Alexander's Empire	4	4¼	5½	¾	1½	0	8	2½
IX Hellenistic Civilization	23	29	15	0	7	4	5	18
1. Hellenistic Cities: Alexandria	2¼	¾	¾	0	0	0	½	1½
2. Other Hellenistic Cities	1¾	4¼	4	0	0	0	2	4
3. Literature and Learning during the Hellenistic Age	3	1¼	1½	0	1¾	0	0	¾
4. Hellenistic Science	2½	2½	1½	0	1½	½	0	¾
5. Geographical knowledge	3¾	¼	1	0	0	0	0	1¼
6. Rise of new philosophies	2¼	1¼	2½	0	1¾	0	0	¾
7. Economic condition	2¼	1	0	0	0	0	0	3½
8. Graeco-Oriental World	¾	1½	0	0	0	0	0	0
9. Hellenic Culture in Greece	0	1	0	0	0	0	0	1
10. Examples of pure Hellenic Art	0	1½	1¾	0	0	3½	0	0
11. Meeting of Hellenistic Culture	0	1	0	0	0	0	0	0

12. What the Hellenes did for civilization	0	0	0	0	0	0	0	1
Summary	0	0	0	0	0	0	1½	0

In order to show still further the state of confusion that exists, and to prove that the average ancient history text-book is cluttered with materials that become the despair of the high-school student, it was decided to compile a list of names of persons only that appear in three texts selected at random. No attempt was made to count the number of times that these names recurred in the body of each of the texts. Many of of them were mentioned but once, others quite frequently. The following is the list of names that appeared in the texts indicated:

C. LIST OF NAMES USED IN THREE ANCIENT HISTORY TEXT-BOOKS.

Unmarked names appear only in Morey's Textbook.
Names preceded by (*) appear in Morey's and West's Textbooks.
Names preceded by (†) appear in Morey's and Elson's Textbooks.
Names preceded by (*†) appear in Morey's, Elson's and West's Textbooks.

*†Abraham—Founder of Jewish Nation.
†Apis—Egyptian deity.
*Ammon—Egyptian deity.
Assur-nazir-pal—King of Assyria.
†Ahriman—Assyrian deity.
†Assurbanipal—King of Assyria.
Atreus—Son of Pelops.
Agamemnon—Son of Atreus; Chieftain in Trojan War.
*†Agamemnon—King of Mycenae; brother of Menelaus.
†Aeneas—Trojan hero.
Anchises—Father of Aeneas.
*†Achilles—Most valiant of Grecian heroes.
*†Apollo—God of Light and Prophecy.
*†Ares—God of War (Mars).
Anu—Babylonian god.
*†Athena—Goddess of Wisdom (Minerva).
*†Artemis—Goddess of the Chase (Diana).
*†Aphrodite—Goddess of Love and Beauty (Venus).
Aristogiton—Tyrannicide.
*†Alexander the Great—King of Macedonia; conqueror.
Alcaeus—Poet.
Anacreon—Poet.

Aesop—Writer of fables.
Anaximines—Philosopher.
Artaphernes—Nephew of Darius.
*†Aristides—The just!
*Aristophanes—Writer of Comedy.
*†Aeschylus—Father of Tragedy.
Antigone—Daughter of King Oedipus.
*Anaxagoras—Philosopher.
*†Aristotle—Scientist; Philosopher.
Asclepius—God of Medicine.
*†Alcibiades—Arch traitor.
*Artaxerxes—Brother of Cyrus.
*Agesilaus—King of Sparta; warrior.
Antalcidas—Spartan diplomat; Ambassador.
Antigonus—General under Alexander.
Attalus I—King of Pergamum.
Aratus—Deliverer of Greeks; leader of Achean league.
*Apelles—Famous painter.
Antiochus—Father of Seleucus I.
Antiochus IV—Syrian King.
*Aristarchus—Grammarian.
*Archimedes—Physicist.
Ascanius—Son of Aeneas.
Ancus Marcius—Fourth king.
Arval Brothers—Priests.
*†Appius Claudius—Leader against second body of decemvirs.
Aemilius Paulus—Consul.
Antiochus III—King of Syria.
Aemilius Paullus—Son of Consul slain at Cannae.
Attalus III—Last King of Pergamum.
Andronicus—Greek slave; Latin author.
Ariovistus—German Prince, conquered by Caesar.
Agrippa—Advisor of Augustus.
Agricola—Roman General; governor of Britain.
*Antonius Pius—"Uneventful reign."
†Alexander Serverus—Prince of purest and most blameless life.
*†Aurelian—Able Prince.
*†Athanasius—Doctrine of Athanasianism.
*†Arius—Author of Arianism.
†Arcadius—Son of Theodosius.
Alaric—Leader of Goths.
†Attila—Leader of Huns.
Adolphus—Son of Alaric.
†Aetius—Roman general who defeated Atilla.
Alaric II—Visigothic King.

*†Augustine—Sent to Britain as missionary.
Albion—Leader of Lombards.
†Alder-Rahman—One of Ommiads.
†Alcuin—Famous scholar; archbishop of York.

Berosus—Chaldean priest.
Bellerophon—Slayer of Chimaera; capturer of Pegasus.
Bel—Babylonian God.
Brasidas—Spartan general.
*Brutus—Drove Tarquinius from throne; first consul.
Boethius—Writer at time of Theodoric.
Belisarius—Greatest of Justinian's generals.

†Christ—Jesus.
*†Cheops or Kufu—Egyptian King (pyramids).
*†Cyrus—Founder of Persia.
Cambyses—King of Persia.
*†Croesus—King of Lydia.
†Cecrops—Foundation of Athens ascribed to him.
†Cadmus—Thebes.
*Clisthenes—Reformer.
Cleomenes—King of Sparta.
*Cimon—Son of Miltiades; Athenian patriot.
*Cleon—Leather dealer; coarse demagogue.
Critias—Tyrant.
*Cyrus, the younger—Persian governor of Asia Minor.
Conon—Athenian general.
Clitus—General under Alexander.
Cassander—General under Alexander; ruler of Greece.
Crates—Philologist.
*Claudius Ptolemy—Astronomer.
Curiatii—the three—Champions of Alba.
Collatinus—Friend of Brutus.
Castor and Pollux—Twin Gods; helpers of Latins.
*Ceres—Goddess of Fields.
Coriolanus—Traitor.
*†Cincinnatus—Roman patriot.
†Camillus—Dictator; defender of Rome.
Cineas—Orator.
*Claudius Nero—Roman general.
*†Cato the Censor—"Carthago est delenda."
*Cornelia—Mother of the Gracchi.
Cinna—Demagogue; despot.
*†Crassus—Aristocrat and soldier under Sulla.
*†Cicero—Author; Rome's greatest orator.
*†Caesar, Julius—Conqueror; author, first Emperor of Rome.

†Catiline—Conspirator.
Cato, the younger—Leader of Senate.
Clodius—Demagogue; unscrupulous politician; tribune.
*†Cleopatra—Egyptian Queen; "Serpent of the Nile."
Catullus—Poet.
*Caligula—Emperor; mad prince.
*†Claudius—Claudian aqueduct; permanent landing in Britain.
*Commodus—Son of Marcus Aurelius.
Caracalla—Famous for his edict and proscriptions.
Constantine—Caesar of West; Father of Constantine; edict of Milan.
*†Constantine—Statesman and reformer; first Christian Emperor.
*Clovis—Frankish king; wins battle of Soissons.
Clotilda—Wife of Clovis.
Cassiodorus—Writer at time of Theodoric.
*†Charles Martel—Vanquisher of Saracens at Tours.
*†Charlemagne—King of Holy Roman Empire.

*†David—King of Israelites.
*†Darius—King of Persia.
Danaus—Founder of Argos.
*†Demeter—Goddess of the Harvest (Ceres).
*Draco—Reformer.
Daedalus—Sculptor.
*†Dionysus—God of Wine.
Datis—Median general under Darius.
*†Demosthenes—Orator; statesman.
*†Darius III—King of Persia.
Daphne—Nymph; fleeing from Apollo.
*†Diana—Goddess of Chase.
Decius Mus—Roman patriot.
Decius Mus—Son of old Latin hero.
Duilius—Consul; builder of Roman navy.
*Drusus—Tribune.
Domitian—Brother of Titus; persecutor of Jews and Christians.
Decius—Emperor; brave patriot.
†Diocletian—Reforming policy.
Dagobert—Consolidation of Frankish power.

Elijah—Prophet of Israel.
*Ezekiel—Prophet of Israel.
†Esarhaddon—King of Assyria.
Ea—Babylonian God.
Eros—God of Love (Cupid).
Ephialtes—Traitor; citizen of Malis.
Ephialtes; leader of democracy.
*Erechtheus; Mythical King of Athens.

*†Euripides—Dramatist.
*Epaminondas—Theban Patriot.
Eumenes I—King of Pergamum.
*Epicurus—Founder of Epicurianism.
*Euclid—Father of geometry.
*Eratosthenes—Geographer.
Eunus—Leader of slave insurrection.
Ennius—Poet; teacher of Greek.
Eusebius—Roman historian.
Elegabalus—Most repulsive of Emperors.
Euric—Visigothic king.

Flora—Goddess of Flowers.
†Flaminius—Praetor; warrior.
*†Q. Fabius Maximus—Dictator; "Cunctator."
Flaminius—Hero of Roman war against Macedonia.
Fatima—Daughter of Mohammed.
Freya—Goddess of Germans.

Galen—Medicine.
*†Gaius Licinius Stolo—Tribune (Lincinian legislation).
†Gaius Gracchus—Brother of Tiberius Gracchus.
Glaucia—Leader of popular party.
Gabinius—Tribune (Gabinian law).
*†Gaius Cassius—Conspirator; assassin of Caesar.
Galerius—Caesar of East.
†Genseric—Vandal.
†Gregory I—Great missionary Pope.
*Gaius Ulpian—Lawgiver.

*†Herodotus—Greek Historian.
*†Hammurabi—King of Babylonia; lawgiver.
†Hellen—Common ancestor of Greeks.
*†Heracles (Hercules)—Famous giant.
†Helen—Wife of Menelaus; beautiful woman.
*Hector—Trojan warrior.
*Hermes—Messenger of gods (Mercury).
*†Homer.
*Hephaestus—God of fire (Vulcan).
*†Hera—Wife of Zeus (Juno).
*Hestia—Goddess of the Hearth (Vesta).
*Hippias—Son of Pisistratus.
*Hipparchus—Son of Pisistratus.
Harmodius—Tyrannicide.
*Hesiod—Poet.
Heraclitus—Philosopher.
Hannibal—Carthaginian general.

Hipparchus—Astronomer.
Hippocrates—Father of medicine.
Three Horatii—Champions of Romans.
*Horatius Cocles—Defender of bridge.
*†Hamilcar Barca—Carthaginian famous soldier.
*†Hannibal—Son of Hamilcar; greatest Carthaginian soldier.
†Hasdrubal—Brother of Hannibal.
*†Horace—Writer; poet.
*†Hadrian—Hadrian's wall; tomb; Roman law.
Helena—Mother of Constantine.
†Honorius—Son of Theodosius.
Hercalius—Emperor of East.

†Isaiah—Prophet of Israel.
*Isis—Egyptian Deity.
Iphigenia—Character of Euripides' plays.
*Isocrates—Orator.
Innocent I—Pope.
Irene—Empress at Constantinople.

†Job—Prophet of Israel.
*†Joshua—Leader of Israel.
Jehovah—God of Israel.
†Jason—Leader of Argonautic expedition to recover golden fleece.
*†Janus—Two-faced god.
Jupiter—Chief god.
Juno—Goddess.
Jugurtha—Usurper in Africa.
*Juvenal—Roman satirist.
Julianus—Senator who purchased throne of Rome.
†Julian—The Apostate.
Jovian—Successor of Julian.
*†Justinian—Emperor of East; Code of Laws.

*Lycurgus—Social and political organizer.
*†Leonidas—Hero of Thermopylae.
Lysippus—Sculptor.
Lysias—Orator.
*†Lysander—Spartan admiral.
*†Lars Porsenna—Prince of Etruscans.
Liber—God of Wine.
Lucius Sextius—Consul with Licinius.
Livius Salinator—Roman general.
*†Lucius Cornelius Sulla—Commander-in-chief in Campania; warrior.
Lepidus—Aspired to lead popular party.
Lepidus—Caesar's Master of Horse.

*Lucratius—Poet.
*†Livy—Historian; writer.
Livia—Wife of Augustus.
Lucan—Philosopher.
Leo the Great—Pope.

*Micah—Prophet of Israel.
Manetho—Egyptian priest.
*Menes—Egyptian king.
*Moses—Deliverer of Israel.
†Menelaus—Chieftain in Trojan war.
*Minos—King of Crete.
*Mardonius—General under Darius and Xerxes.
*†Miltiades—Hero of Marathon.
Myron—Famous sculptor.
Menander—Writer of comedy.
†Mausolus—Ruler of Cos (Mausoleum).
Mars—Reputed father of Romolus and Remus.
Minerva—Goddess of Olives.
*Mars—God of War.
*Manlius—Consul; Roman patriot; commander of army.
Marcellus—Governor of Sicily.
†Mummius—Roman general at destruction of Carthage.
*†Marius—Great Roman general; consul.
*Marcus Octavius—Tribune.
*Mithridates VI—King of Pontus.
Manilius—Tribune (Manilian law).
Milo—Demagogue; leader of armed bands.
*†Marcus Brutus—Conspirator; assassin of Caesar.
*†Marc Anthony—Friend of Caesar; fellow consul; (Funeral Oration).
Maecenas—Advisor of Augustus.
*†Marcus Aurelius—Philosopher on the throne; persecution of Christians.
Maximius—Augustus of West.
Modestinus—Lawgiver.
*†Mohammed—Founder of religion.

*†Nebuchadnezzar—Babylonian King.
Niobe—Piece of sculpture.
*Nicias—Leader of peace party in Athens.
*Nearchus—Admiral under Alexander.
*Numa Pompilius—Second King of Rome.
Naevius—Poet.
*†Nero—Emperor; fiend.
Nerva—Benevolent Prince.
Narses—General under Justinian.

*†Osiris—Egyptian Deity.

†Ormuzd—Assyrian Deity.
*†Odysseus (Ulysses)—Leading character in Odyssey.
Oedipus—Leading character in Sophocles "King Oedipus."
*†Octavius—Adopted son of Caesar (Gaius Julius Caesar Octavianus) Emperor Augustus.
Ovid—Writer.
Orestes—Secretary of Atilla.
†Odoacer—Chief of Heruli.
Omar—Founder of Arabian supremacy in East.

*Psammetichus—King of Egypt.
†Pelops—Settler of Peloponnesus; King of Mycenae.
Perseus—Slayer of Medusa.
†Paris—Abductor of Helen.
†Priam—Trojan King; Father of Paris.
Pausanius—Ancient writer.
Patroclus—Friend of Achilles.
Penelope—Wife of Odysseus.
*†Poseidon—God of the Sea (Neptune).
*Pisistratus—Tyrant.
Pythia—Priestess.
*Pythagoras—Philosopher.
*Phidippides—Marathon runner.
Pausanias—Hero of Plataea; Spartan admiral; traitor.
*†Pindar—Poet.
*†Phidias—Greatest sculptor.
Polygnotus—Greatest painter.
Polyclitus—Rival sculptor of Phidias.
Paeonius—Sculptor.
*†Praxitiles—Rival sculptor of Phidias.
†Prometheus—Leading character of Prometheus Bound.
Parrhasius—Painter.
*†Philip II of Macedon—Warrior, statesman, lover of horses.
*†Plato—Great philosopher.
Polymnia—Goddess.
Pelopídas—Theban patriot.
†Parmenio—General under Alexander.
Porus—King of the Far East.
Perdiccas—General under Alexander.
*Ptolemy I—King of Egypt.
*Philip V—Macedonian King.
*Ptolemy II Philadelphus—Friend of Theocritus.
*†Pyrrhus—King of Epirus.
Publius Claudius—Consul.
*†Polybius.
*†Publius Cornelius Scipio Africanus—Vanquisher of Hannibal and Hasdrubal.

Perseus—Son of Philip V, King of Macedonia.
Plautus—Writer of comedy.
*†Pliny—Roman writer.
Publius Sulpicius—Tribune.
*†Pompey the Great—Consul; warrior.
Pharnaces—King of Pontus; son of Mithradates; conquered by Caesar.
*†Pliny the Elder—Uncle of Pliny the writer; writer of natural history.
Pontius Pilate—Governor of Judea.
†Peter—Disciple of Christ.
*†Paul—Apostle; missionary.
Polycarp—Bishop of Smyrna.
Pertinax—Successor to Commodus.
Papinian—Famous jurist put to death by Caracalla.
Propertius—Poet.
Placidia—Sister of Honorius; daughter of Theodosius; Empress.
Paullus—Lawgiver.
*†Pepin—Son of Charles Martel.
†Ptah—Egyptian Deity.
*†Pericles—Great Athenian statesman (Golden Age).

Quirinus—Deified name of Romulus.
Quintilian—Writer of oratory.

*†Rameses II—Egyptian King.
†Ra—Egyptian Deity.
*†Romulus—Founder of Rome.
†Remus—Twin brother of Romulus.
†Regulus—Consul; Roman patriot.
Radagaisus—Leader of Suevi.
Rimicer—Leader of Roman forces.
†Romulus Augustus—Son of Orestes; last of Western Emperors.
Roland—Heroic warrior killed at Roncesvalles.

*Sargon I—King of Akkad.
*†Saul—King of Israelites.
*†Solomon—King of Israelites.
Serapis—Egyptian Deity.
Shalmanezer—King of Assyria.
Sennacherib—King of Assyria.
*†Solon—Reformer and Lawgiver.
*†Sappho—Poetress.
Simonides—Poet.
Scopas—Sculptor.
*†Sophocles—Dramatist.
*†Socrates—Great Philosopher.
Seleucus—King of Seleucidae.

*Servius Tullius—Enclosed seven hills.
*Saturn—God of Seedtime.
*†Scipio Aemilianus—Adopted grandson of Scipio Africanus; conquerer of Carthage and Spain.
Saturninus—Leader of popular party.
Sertorius—Popular leader.
*†Spartacus—Leader of gladiators.
*†Seneca—Philosopher.
Suetonius—Biographer of Twelve Caesars.
Septimius Severus—General; successor to Julianus, whom he put to death.
St. Ambrose—Bishop of Milan.
†St. Benedict—Founder of monastery.
†St. Columban—Irish monk.
†St. Boniface—Greatest of Papal missionaries.
Stilicho—Great naval hero in service of Honorius.
Syagrius—Roman governor of northwestern Gaul.

Tiglath Pileser I—King of Ninevah.
Tiglath Pileser III—King of Assyria.
†Theseus—King of Athens.
*Theseus—First King of Athens.
*Thales—Philosopher.
*†Themistocles—Warrior; statesman; strategist.
*†Thucydides—Scientific historian.
Tissaphernes—Persian governor of Sardis.
Thrasybulus—Athenian patriot.
*Theocritus—Poet.
Tullus Hostilius—Third King.
Tarquinius Priscus—Later King.
Tarquinius Superbus—Last King.
Titus Manlius—Patriot; son of consul, commanding Roman army.
Terentius Varro—Consul.
†Terence—Writer of comedy.
*†Tiberius Gracchus—Reformer (Emancipator).
*Tiberius—Emperor; stepson of Augustus.
*†Tacitus—Roman historian.
*†Titus—Son of Vespasian; conquest of Jerusalem.
*†Trajan (Rome at its greatest territorial extent) "Ulpius" Ulpian library.
*†Theodosius I—man of great vigor and military ability; cruelty.
Thor—God of Germans.
Tibullus—Father of Roman Elegy.
†Theodoric—Leader of Ostrogoths.
Theodore—Organizer of churches in Britain.
Theodora—Dancer whom Justinian married.

Urania—Goddess.

*Vesta—Goddess of Hearth.
*†Valerius—Consul; lawmaker; surnamed Poplicola.
Virginia—Beautiful daughter of a plebeian soldier.
†Verres—Corrupt governor of Sicily.
†Vercingetorix—Powerful leader of the Gauls.
Varro—Grammarian.
†Varus—General under Augustus.
*†Vergil—Writer, poet.
*†Vespasian—Emperor (Colosseum).
Valens—Emperor of East.
Valentinian III—Murders Aetius.

Woden—God of Germans.

*†Xerxes—King of Persia.
*Xenophon—Historian; warrior.
Xanthippus—Father of Pericles.

*†Zoroaster—Founder of Zoroastrianism; religious reformer.
*†Zeus—Chief Greek Deity.
*Zeuxis—Painter.
*Zeno—Founder of Stoicism.
*Zenobia—Beautiful Queen of Palmyra.

ELSON'S ADDITIONS

Josephus—Historian.
*Gregory XIII—Pope.
Mardux—Assyrian God.
*Jacob—Jewish character.
*Joseph—Jewish character.
Deucalion—Greek character.
Ariadne—Daughter of Cretan King.
Aegeus—Father of Theseus.
Atlas—Greek God.
Phryxus—Greek mythical character.
Helle—Sister of Phryxus.
Nestor—Counsellor in Trojan War.
Ajax—Giant.
Pluto—Deity.
Proserpina—Wife of Pluto; Goddess of Vegetation.
Phoebus or Helios—Greek God.
Cynthia, Phoebe—Goddess of the Chase.
Zephyrus—God of the West Wind.
Euxenus—Citizen of Greece.
*Plutarch—Writer.

Lavinia—Wife of Aeneas.
Lares—Household God.
Penates—Household God.
Dido—Daughter of a King of Tyre.
Curius—Commander.
Octavia—Sister of Octavius.
Drusus—Stepson of Octavius.
Arminius or Hermann—German leader.
*Epictetus—Philosopher.
Merovaeus—Mythical hero.
St. Genevieve—France.
St. Patrick—Missionary.
Gabriel—Angel.
Gibbons—Historian.
Louis the Pious—Son and successor of Charlemagne.
Charles the Bald—German.
Louis the German—German.
*Lothair—Brother of Louis.
*Columbus.
St. Columba—Missionary.

West's Additions.

Kipling—Writer.
Khnaton—King of Egypt.
Aten—
Hathor—Deity.
Neco—Son of Psammetichus.
Shelley—Poet.
Davis—Historian.
Elizabeth—Queen.
Ahura Mazda—Archangel.
Isaac—Hebrew celebrity.
Samson—Hebrew celebrity.
Jepthah—Hebrew celebrity.
Gideon—Hebrew celebrity.
Samuel—Hebrew celebrity.
Micah—Hebrew celebrity.
Amos—Hebrew celebrity.
Rehoboam—Hebrew celebrity.
Judah—Hebrew celebrity.
Hiram—King of Tyre.
Thersites—Character in Homer.
Nausicaa—Princess.
Thespis—Poet.
Browning—Writer.

Byron—Writer.
Crito—Disciple of Socrates.
Xanthippe—Wife of Socrates.
Aspasia—Paramour of Pericles.
Phaedrus—Character in Plato.
Shakespeare—Writer.
Robinson Crusoe—Character.
Lewis and Clark—Explorers.
Diogenes—Tub, lantern.
Terminus—God.
Spurius Cassius—Roman politician.
Spurius Maelius—Roman politician.
Manius Curio—Roman politician.
Appian—Historian.
Licinius—Rival of Constantine.
Leo the Isaurian—Emperor.
Stephen—Pope.
Irene—Empress.
Constantine VI—Emperor.
Leo III—Pope.

APPENDIX IV

A. **Illustrative Materials.**
B. **Vocabulary.**

A. ILLUSTRATIVE MATERIALS.

In order to demonstrate that there are abundant illustrative materials outside the ordinary history text-book which may strengthen and supplement it, and which are of the sort that will affect character for the right, it was decided to place in outline form the four KEY CHARACTERISTICS discussed in Doctor Yocum's "Character Education Committee Report" and to place under them and their subordinate elements, samples of references that have been gathered and which have such incidental contributory force as to cumulatively re-enforce the useful or essential attitudes, standards, etc., appearing under these KEY CHARACTERISTICS.

Following is the outline of Doctor Yocum's four "Key Characteristics" together with the references aforementioned:

FIRST KEY CHARACTERISTIC—LOVE (With five types.)

*1. Attitude of LOVE—
   a. Passive liking.
   b. Possessive liking.
   c. Proved liking.
   d. Productive liking.

*2. Attitude of GOOD-WILL—
   a. Good nature.
   b. Altruism.
   c. Magnanimity.
   d. Forbearance.

* These two types of "LOVE" together with their elements have been developed at greater length in Chapter III of this thesis, hence no references appear under these heads since they have been embodied in the main body of the thesis.

3. Sense and habitual manner of SYMPATHY—
   Spencer, John, "Things New and Old", p. 649, No. 1917; p. 59, No. 242.
   West, W. M., "A Short History of Early Peoples", p. 227; 24.
   Elson, H. W., "Modern Times and the Living Past", p. 307; 193-4.
   Cheyney, E. P., "A Short History of England", p. 170.
   Haney, J. L., "The Story of Our Literature", p. 97, 143, 195.
   a. Sense of Discernment.
   b. Delicacy.
4. Standard and Habit of SERVICE—
   West, Op. cit., p. 90.
   Elson, Op. cit., p. 114.
   Haney, Op. cit., pp. 283, 286.
   a. Customary—
      Spencer, Op. cit., p. 678, No. 2002.
   b. Chivalrous—
      West, Op. cit., pp. 278-9.
   c. Compensating—
   d. Co-operating—
      Elson, Op. cit., p. 116.
5. Standard and Habit of SELF-SACRIFICE—
   Spencer, Op. cit., p. 32, No. 131; p. 24, No. 99; p. 38, No. 152; p. 112, No. 454; p. 154, No. 615.

SECOND KEY CHARACTERISTIC—FAITH (With four types)

1. Sense and attitude of TRUST—(Confidence, dependence, reliance)
   Cheyney, Op. cit., pp. 436, 647.
   Spencer, Op. cit., pp. 55, No. 227; p. 190, No. 754; p. 523, No. 1511; p. 330, No. 1212; p. 671, No. 1985; p. 550, No. 1593.
   Haney, Op. cit., p. 72.
2. General sense and attitude of BELIEF—
   Spencer, Op. cit., p. 35, No. 142.
3. Attitude of OPTIMISM—
   Ibid, p. 19, No. 78.
   Haney, Op. cit., p. 131.
4. Attitude of HOPE—
   Spencer, Op. cit., p. 486, No. 1397; p. 505, No. 1454.
   Elson, Op. cit., p. 125.

THIRD KEY CHARACTERISTIC—STRENGTH (With nine types)

1. Standard of INDEPENDENCE—
   Spencer, 27, No. 110; 429, No. 1204.
   Elson, 109.

Cheyney, 441, 622, 625, 108, 163, 216.
Haney, 25, 41, 43, 46.

a. Freedom
Elson, 26, 272.
Cheyney, 180, 222.
Haney, 40, 25, 91, 2, 94.

b. Self-reliance
Haney, 81.

1. Self-Confidence
West, 173.

a. Fearlessness
Spencer, 104, No. 424.

b. Habit of not taking one's self too seriously.

2. Self-help
Spencer, 112, No. 455.
Haney, 81.

3. Initiative
Elson, 41, 68-9.

c. Equivalent return
Spencer, 19, No. 81; 535, No. 1548.

1. Return in kind
Spencer, 163, No. 649; 663, No. 1960.

2. Gratitude
Spencer, 11, No. 44; 655, No. 1935; 434, No. 1220; 126, No. 503.

3. Habitual expression of appreciation
Ibid, p. 37, No. 150.

2. Standard of BRAVERY—
Elson, pp. 110, 138.
Morey, "Ancient Peoples", p. 307.
Cheyney, pp. 240, 321, 674, 403.
Haney, 36, 37.
Spencer, 9, No. 34; 51, No. 210; 344, No. 1250.

a. Fearlessness
Ibid, 613, No. 1797; 429, No. 1204; 166, No. 660; 531, No. 1538.
Elson, p. 67, 70.
Cheyney, 403, 112, 475.

b. Decisiveness
Spencer, 4, No. 13.
Elson, 178.
Cheyney, 112, 389, 459.

1. Initiative
Elson, 71, 124.
Cheyney, 250, 364.

2. Self-respect
Spencer, 429, No. 1204. Elson, 157.

c. Perseverance
Spencer, 318, No. 1177; 559, No. 1624.
Elson, p. 103.
1. Steadfastness
Haney, 77, 101.
a. Self-confidence
Elson, 178.
West, 204.
b. Fearlessness
Ibid, 313.
Elson, 288.
c. Self-sacrifice
Spencer, 50; No. 207; 545, No. 1581; 625, No. 1835; 658, No. 1943; 32, No. 131; 25, No. 102.
Cheyney 165.
2. Progressiveness—
Ibid, 65, 145.
Elson, 179, 267.
Haney, 183.
d. Sense and attitude of hope.
3. Standard of SELF-RESPECT—
Spencer, 46, No. 186; 54, No. 225; 225, No. 886.
Cheyney, 719.
1. Purity
Spencer, 19, No. 79; 122, No. 486.
West, 313.
Elson, 288.
Cheyney, 321, 403.
2. Sincerity
Spencer, 105, No. 428.
Haney, 98.
a. Self-sacrifice.
b. Truth.
Spencer, 588, No. 1718; 410, No. 1149.
c. Equivalent return.
3. Standard of Humility
Spencer, 53, No. 218; 40, 173.
a. Self-confidence.
b. Personal worth.
Spencer, 348, No. 1260.
c. Not valuing one's self too highly.
Spencer, 168, No. 671; 190, No. 752; 239, No. 928; 567, No. 1651.
Elson, 209.
West, 31.
Cheyney, 463.

d. Realization of dependence on others.

4. Dignity.
   Spencer, 373, No. 1335; 400, No. 1410; 42, No. 168; 173, No. 689; 309, No. 1152.
   Cheyney, p. 21.
   a. Self-control—
      Spencer, 524, No. 1514; 130, No. 522.
      Cheyney, 118, 452.
   b. Humility—
      Spencer, 35, No. 141; 357, No. 1278.
      Elson, 180, 257, 265.
5. Reliability—
   Spencer, 4, No. 13; 443, No. 1247.
   a. Resoluteness—
      Spencer, 59, No. 243; 252, No. 975; 50, No. 206.
      Elson, p. 127.
      West, 95, 162.
      Cheyney, 85, 122, 163, 172, 216.
   b. Faithfulness—
      Spencer, 524, No. 1512.
   c. Loyalty—
      Spencer, 451, No. 1273; 104, No. 424; 10, No. 38.
      West, p. 315.
      Cheyney, 138, 325.
   d. Honor—
      Spencer, 448, No. 1253; 31, No. 126; 369, No. 1321; 676, No. 1997.
      Elson, p. 118, 247.
      Cheyney, 475.

4. Standard of Self-control—
   Spencer, 499, No. 1436; 168, No. 671; 445, No. 1253.
   1. Abstinence—
      Spencer, 429, No. 1205.
   2. Temperance—
      Spencer, 586, No. 1711.
      West, 235.
   3. Inhibition, counteraction or substitution.
   4. Standard of balance.

5. Standard of Justice—
   Spencer, 3, No. 7; 526; No. 1519; 615, No. 1805; 627, No. 1843; 404, No. 1132; 124, No. 493; 657, No. 1940; 268, No. 1025.
   Elson, 48.
   Cheyney, 80, 120.
   1. Law-abidingness—
      Spencer, 176, No. 699; 62, No. 257.
      Elson, 113.

West, 93.
2. Truthfulness—
West, 45.
Elson, 247.
3. Honesty—
Spencer, 673, No. 1990; 679, No. 2004; 373, No. 1333; 527, No. 1521.
Elson, 80, 277.

6. Standard of GENEROSITY—
Spencer, 33, No. 135.
Morey, p. 270.
1. Liberality—
Spencer, 373, No. 1336.
2. Generous charity—
Spencer, 70, No. 293; 31, No. 125; 8, No. 30; 342, No. 1243.
3. Philanthropy—
Spencer, 62, No. 257; 529, No. 1528.
Haney, 127.

7. Standard of CHEERFULNESS—
1. Sanguineness—
Spencer, 194, No. 770.
2. Stoical cheerfulness—
Spencer, 501, No. 1441.
Haney, 5, 87.
3. Hopeful cheerfulness—
Spencer, 20, No. 82.

8. Standard of PLEASANTNESS—
1. Attractivenes.—
Cheyney, 319.
Haney, 194.
2. Pleasant Interestingness—
Haney, 180, 194-5.
3. Likeableness.
4. Adaptive Pleasantness—
Spencer, 207, No. 821.

9. Standard of SELF-SACRIFICE—
Spencer, 214, No. 841; 424, No. 1190.
Haney, p. 96.

FOURTH KEY CHARACTERISTIC—SENSE OF RESPONSIBILITY—Spencer, 424, No. 1190.

Through—
1. COOPERATION—
Spencer, 255, No. 986; 523, No. 1510.
2. ABILITY—
Spencer, 103, No. 420.

Elson, p. 7, 149.
West, p. 4.

3. OWNERSHIP—
Spencer, 197, No. 782; 578, No. 1684.
West, p. 11.

4. EQUIVALENT RETURN—
Spencer, 290, No. 1096.

(2) Development of two types of "LOVE" the first Key Characteristic.

B. VOCABULARY.

In order to show that a rangeful and recurring vocabulary is early gained by students of history, a list of words gleaned from Ancient History was assembled and is appended herewith:

A

Abraham
arrow
architecture
art
arch
alphabet (alpha)
army (armament)
astronomy
astrology
amphitheatre
assembly
ancient
ally (allies) (alliance)
armor
August (Augustan)
arena
athlete
ajax
acropolis
Apollo
Alps
autocracy (autocratic)
aristocracy
artisan
Aurelian
Atlas
Athens (Athene)
alien
auxiliary
academic (Academy)
Arabic
agrarian
A.D.
Argos (argonauts)
aqueduct
ambassador
augurs (augury)
abdicate
ax (battle-axe)
adelphi (adelphic, adelphia)
Aphrodite
Aetna
auspices
archeological
Assyrian
ages (stone, bronze, iron, "golden")
artillery
assassination
anthropology

Ballad
barbarian (barbarism)
biology
base
Babylon
battle
bronze
Bible
baths
banquet
bank (banking)

B

boat
baron
booty
barter
Baal
Buddah
brick
Bacchus (Baccalaureate)
B.C.
bamboo
Brutus (brutal)

C

Camel
Christ (Christian)
Corinthian
compass
century (centurian) (centennial)
chariot
cave
conquest
camp
Caesar (Czar) (Czarina)
calendar
Constantinople (tine)
columns
cosmetics
Cleopatra
censor (census)
China
catapult
chinaware
class
circus
chivalry
commerce (ial)
colosseum
capture
Croesus
coin (coinage)
capital (Capitol)
colony (ization) (Colonial)
command (ments) (commander)

city (citizen)
cardinal
Charlemagne
catacombs
Ceres (cereal)
Cicero
cavalry
Carthage
cuneiform
customs
confederate (confederation)
count (county) (country)
court
civilize (ization)
counsel (Council)
cyclops
castle
Cathedral
cross (malta)
conquer (conquest)
coast
Castilinian
constitution
code (codification)
committee (Commission)
consul
Cairo
clan
campaign
conspiracy

cosmopolitan
caravan
culture

Discus
democracy
debtor
despot (ic, ism)
dome
duke
destroy (struction)
Diana
David
dictator
Denarius
decathlon
dowry
devastation
Doric
Delphi (ic)

Egypt (Egyptian)
Empire (Emperor) (Empress)
edict
eureka
emigrant
earth
economic
excavation
elect (ion)
embalming

Fraternal (ity)
Fortress
forum
feudal (ism)
federal (federation)
Freya (Friday)
frescoes
festival
foreign

character
candidate

D

demagogue
domestic
discobolus
decree
deity
defeat
Darius
Diocletian
digest
drama
defend (defense)
dragon
diocese
decharchy
dominion

E

expedition
epic
ecclesia (stical)
enemy
epicurean
explorer
equestrian (equites) (equitable) (equity)
eagle (Roman standard)
Europe (European)

F

fort (ify, ification)
Fatima
farming
figs
frieze
fleet
fishing
frankincense
fashion

G

Greek (Greece, ian)
general
Gallic (Gaul)
Goth (ic)
gens
govern (ment, or)
gladiator
gymnasium
ghetto
gold (en)
geography
geometry
glacier (al)
gunpowder
garrison
guilds
galley
guard
graf

H

Hades
Horatius
Homer (ic)
helmet
Huns (nish)
harp
Hellenic (Helen)
Hercules (lean)
hippodrome
Hector
hoi polloi
history (ian)
hieroglyphics
hero (ic)
heir
herald
Hebrew (Hebraic)
hunting
helots
human (ane)

I

ivory
infantry
Ides
Iliad
Islam
invade (invasion)
incense
Indo-European
island
Italy
irrigation
idols
ignoble
iron
imperial
industry (ial)

J

Just (ice)
Janus (uary)
Jesus
jumping
Jew (ish, ry)
Japan
Julian (Jus, July)
Job
javelin
judge
June
jury
Jupiter (jove)

K

King (dom)
knight
"Know thyself"

Kaiser
keystone

L

Latin
Lombards
laureate
left
legion
lieutenant
laconic
legend (ary)
library
liberty (liberation)

logic (ian)
Lydia
Lord
legate
land
laws
league
lyric
luxury
legislate (ure, ion, ive)

M

monarchy
mathematics
march
monument
municipal
magistrate
merchant
maximum
metropolis (tan)
mummy
mediaeval
Moses
music
mecca
Mohammed
mediterranean
monastic (monk)
maritime
masks
money
Monday

Minerva
military (tant)
mosaic
myrrh
masonry
marathon
market
myth (ology)
monotheism
Macedonia
martyr
Mosque
metics
mercury
mars
museum
master
manumission
mausoleum
medize

N

Nile
nomads
naturalization

navy (igation, al)
nemesis
neolithic

numerals
nymph
nucleus

Nero (nic)
Niebelungenlied
Neptune

O

Officer (ial)
olives
Octavius
occident
orient (al)
Odyssey
oligarchy
olympics (iad)

oracle
oasis
ostracism
omega
opium
oratory (orator)
obelisk
orchestra

P

Pompeii
paper
Parthenon
population
Philistines
Persian
Pyrrhus
phoenix
Plato (nic)
plebeians
pedagogue
Ptolemy (aic)
patriot (ic, ism)
pontiff (icial, pontifex)
public
pyramids
pharoah
polytheism
period
priest
premier
patrician
pyre
pentathlon
phratry
politics (ical)
prince
philosophy
painting
prehistoric

peasant (ry)
pirate (cy)
pagoda
pioneer
post (al)
pillars
physical
people
principal
perfect
papyrus
province
Pluto
preglacial (post-)
Poseidon
Pan (dora)
phalanx
palace
Phidippides
pastoral
psychic
primary
publican
pope (ish, papal)
pottery
protectorate
prophet
Po
Pope
Pericles

pagan (ism)
primitive
perfume
philippic

quarrel
queen

Rome (an)
religion
rosetta
region
roads
rex
rival
rule
rugs
Rameses

Sword
science
scribe
ships
stadium
sheba
Socrates
Scylla and Charybdis
script (ure)
surrender
state
sphinx
silk
senate (or)
sculptor
Samson
sheik
scroll
strategy
school
slaughter
savage
slavery
shield
sail

philology
policy
proscription
Persia (n)

Q

quiver

R

ring (s)
representative (ion)
race
rajah
right
running
republic (an)
Remus (Uncle)
resist (ance)
rhetoric

S

scout
Sparta (n)
stoic (al)
Sappho
squadron
struggle
Solomon
statue (ary)
spear
Sunday
soldier
sultan
shepherd
statute
suicide
suffrage
Saturday
serf (dom)
sandal
(Seven wonders of the world)
sacked
spices
society, social, sociology (ical)
stipend (stipendarii)

Theatre
toga
tent
triumph
tribune
terpsichorean
traitor
tombs
tea
tyr (Tuesday)
Tiber
Tut
territory
troops
trigonometry
trade
tablet
Tartar

universe (ity, al)
union

Victory
villa
Vesuvius
Vulcan
village
via
veto
Venus
Veni, vidi, vici

Woden (Wednesday)
war (rior, like)

Xenephon

Yoke (yeomandry)

Zeus

T

tunic
tribe (al)
theology
Thor
Troy (Trojan)
Teuton (ic)
Thermopylae
"Thumbs down"
tribute (ary)
trilogy
temple
treasury
tyrant
triumvirate
torch
tradition
tragic, tragedy

U

Ulysses

V

vote (ing)
vase
victor (y, ious)
Virgil
virgin
villain
Valhalla
vandal (ism)

W

wrestling
worship

X

Xerxes

Y

Z

zoology

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